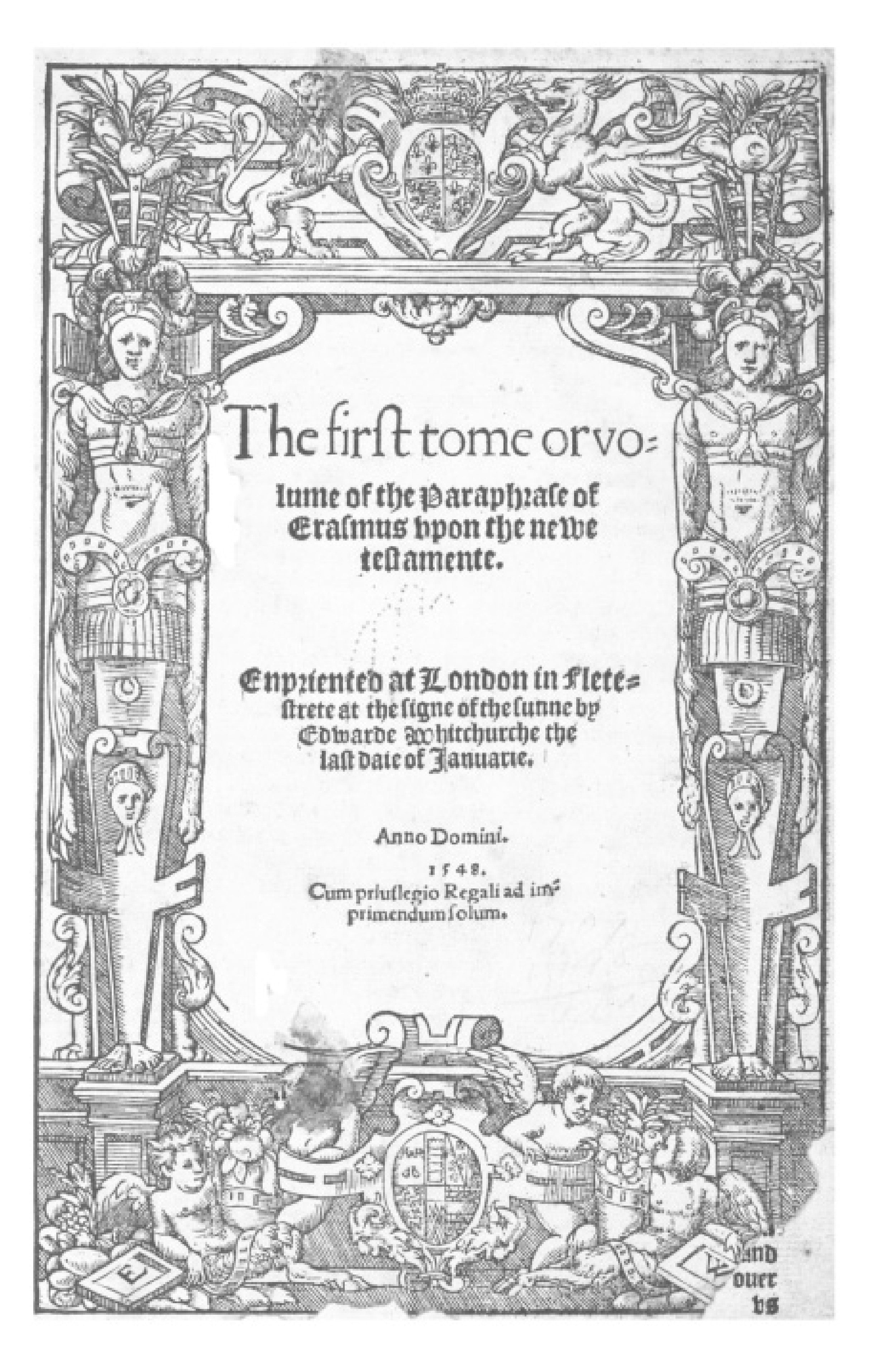


The firſt tome or vo-lume of the Paraphraſe of Eraſmus vpon the newe teſtamente.

Enprented at London in Flete-ſtrete at the ſigne of the ſunne by Edwarde Whitchurche the laſt daie of Januarie.

Anno Domini.

1548.

Cum priuilegio Regali ad im-primendum ſolum.

To the moste puissaunt Prince, and

our moste redoubted souraigne lord Edwarde the sixthe, by the Grace of God Kyng of Englande, Fraunce, and Irelande, defendour of the faith, and on yearth next and immediately under God, of the Churches of Englande and Irelande the supreme head, your moste humble, louyng, and obedient subiecte, Nicolas Udall wissheth al grace and peace from God, with long and the same moste prosperous Reigne ouer vs, in all honour, health, and condigne felicitiee.



Moste noble and moste worthie Soueraigne it might in me so basse and simple a persone, appere no small presumpcion to wryte unto your Emperial Maiestee, wer not the cause of our publique gratulacions so iust and so greate, that no man what euer he bee, hauyng occasion to wryte, maie thynke hym selfe voyd of crime, if he shoulde omitte to declare and testifie the unestimable comforte and ioye, whiche your uniuersall moste louynge and obedient subiectes daily more and more doe take of your Maiestees sigular good procedynges and most excellent towardenesse. For where, by the space of many yeres until it pleased the goodnesse of God to sende you unto vs, the earnest praiers of all Englande was, ẏ we might haue a Prince: and after the tyme of your natiuitie, whan God had so graciously hearde our peticions, we eftsons prayed that ye myght haue grace to folowe the godly steppes and procedynges of youre moste noble father: euerie man seeth nowe in your Maiestee suche towardenes of vertue and godly zele, that we haue conceiued no lesse then an undoubted hope, ẏ ye will (by Goddes gouernaunce) ferre passe your saied father, to whom our daily wysshinges and praiers thought it enough to haue you equall. We all see in your highnesse suche liuely sparkes of vertue and Christian regimente toward, that we cannot but thynke Englande the moste fortunate Royalme that euer was, to whom God hathe geuen suche a Kyng, as in his minoritie of tendre babehood, learneth to haue mynde on his funccion, and to consider whose ministre he is. If Royalmes (after the sayinge of Plato) are than and neuer els in blissed state, whan either Philosophiers, that is to saie, such as knowe and loue God, doe reigne ouer the same, or els the kynges geue themselues to philosophie, that is to saye, to the due knowelage of God, to the discipline of vertue, and to the upright execucion of their office towardes al people: how happie are we Englishmen of suche a Kyng in whose childehood appereth as perfeict grace, vertue, godly zele, desire of literature, grauitie, prudence, iustice, and magnanimitie as hathe heretofore been found in kinges of moste mature age, of ful discrecion, of auncient reigne, and of passyng high estimacion. But suche is the goodnesse, of God, that to a people eagerly hongreyng and thirsting his iustice, earnestly sekyng the waies of his truth, tenderly embracing his moste holy woorde, readily acceptyng the grace of his ghospel, willyngly conformyng themselfes to the syncere doctrine of his commaundementes, he forgeateth not to geue a sapient Kyng and gouernour. And that God hath of a singuler fauoure and mercie towardes this Royalme of Englande sent your grace to reigne ouer vs

vs, ŷ thing selfe by the whole processe dooeth declare: the summe wherof I shal in a short discourse no more but briefly touche & passe ouer, leste I might seme rather to haue soughte an occasiō in the waie of flaterie to extolle you and your progenie, then as this present cause enforceth me, to geue due testimonie of the trueth. In dede your singular excellēcie ī al kyndes of princely towardenesse is suche, ŷ no place, no tyme, no cause, no booke, no persone either ī publique audience or els in priuate coūpaignie maketh any mencion of your Maiestie, but he thynketh himself euen of a verai conscience boūd to powdre thesame wͭ manyfold praises of your incōparable vertues & giftes of grace. All which prayses & magnifiyng though thei bee in dede muche inferiour to your moste worthie desertes hitherto, yet your Maiestie must take & repute, not as a matier of insolencie by your moste louyng and faithfull subiectes ministred vnto you, but rather as a thing wrought in theim by the instincte of god to admonishe you of the Regal estate that he hath called you vnto: not as a prouocaciō of worldely gloriyng in your self, but as an instrumente of admonicion to continue you in remembraunce of thankes geuyng, and of discharging youre office: not as the baites of flaterie meanyng to fede your Maiestie in any conceipte of pryde, but rather as a glasse wherin to beholde your self what ye are, and how ye ought to continue: not as the pleasaunt tickeyng or clawyng of adulacion, but rather as a caucion that ye dooe nothing in all your life where by ye maie bee found or thought vnworthie the laude that is geuē you: and finally, not as a nourishmente of any humain vanitie, but rather as a spur of exhortacion, not onely to beware that ye goe not backe, ne degenerate, or decline from the godly trade of religiō, of vertue, of litterature, of prudēce, of benignitie, of iustice, of princely regiment that ye are now entreed into: but also that ye procede as ye haue begoone, & still goe forward encreasyng in all godlynesse, that your procedynges and consummacion maie bee aunswerable to your moste princely and Christian begynnynges. Neither is there any subiect of yours worthie life, which woulde to any other ende or purpose attempt to magnifie you in this tendre age, but in hope, that if ye bee not alreadie come to the perfeccion propouned vnto you, ye will labour and contende (as age maie suffre,) to growe and reache vnto it. For if Philip of Macedonie beyng an ethnike and a pagane kyng, whan he was railled at and muche euil spoken of by the Atheniens, toke therof an occasiō well to reigne & gouerne his people, allegeyng hymself to bee enforced and cōstreigned therūto, ŷ he might proue his enemyes vntrue men of their reportes: how muche more necessitie of well doyng is incumbent to your highnesse that ye maie in tyme comyng verifie the prayses and cōmendacions, whiche the publique consent of the worlde doeth now attribute vnto you? Howbeeit we your moste feithfull louing subiectes dooe nothyng doubte, but that God beeyng the geuer of all good giftes, the father of all mercie, and the God of all coumforte, who of his infinite goodnesse hath prouided you to reigne ouer vs, wyll also in suche wyse directe all your wayes, that he will euidentely declare hymself by his eternall wysedome, and by his counsaill inscrutable, to haue purposely ordeined and appoynted you to dooe high thynges, whom he hath by his mightiful arme so woondrefully sent. For where your moste noble father of famous memorie Kyng Henry the eight beeyng

otherwyse by all tokens of naturall constitucion, a man hable and also likely to haue children, had alreadye by the twoo most fair blossomes and moste freshe floures of the world, the lady Maries Grace, and the lady Elizabethes Grace, your Maiesties moste noble and moste dere sisturs yet lyuing, declared hymselfe apte to bee verai fruictefull of procreacion: yet had he continued eight and twentie yeres Kyng of this Royalme ere he had any soonne in lawfull matrimonie begotten, to whom he might leaue the succession of this his Emperiall croune and sceptre. In the meane tyme Kyng Henry as a most vigilaunt pastour ceaseth not with perpetuall trauaill to procure for the commodities and welth of Englande, he ceasseth not by moste politique and moste holsome lawes to prouide for the establishyng of Englande in peace and tranquilitie. And because by the diligent readyng and meditacion of holy Scriptures he founde and obserued the true blissynges of God, and the fountayne of all grace and prosperitie to procede of the knowlage of God, and the due obseruacion of hys lawes: lyke a moste christian Prince and a true defendour of the faith, he conuerted and employed all his studie and cogitacions to the redresse of such abuses in religion as by the moste corrupt doctryne of the Romishe papacie had by degrees crept into Christes churche, and preuailyng throughe continuaunce of yeres were now so confirmed and established throughout all parties of Christendome, that the Romishe Nabugodonozor held vs in sorer subieccion, then euer was Israell holden in ye captiuitie of olde Babilon, and so should we haue still continued, had it not pleased almightie God of his botomlesse mercie, to reise vp a Christian Cyrus your moste puissaunt father, to restore vs again to our freedome in Christes bloud. For the Romishe Nabugodonozor had by wrestyng and peruertyng the holy scriptures of God to the establishyng and maintenaunce of his vsurped supremitie clymed so hygh: that he was not now content to sitte in the chaire of Moses, but had moste blasphemously exalted hymselfe aboue all that is called God, that is to say, had made Goddes woorde frustrate, that his moste corrupt and moste pestilent doctrine myght take place. He had by his deuilishe inuencions caste suche a foggie miste of ignoraunce ouer Goddes moste holy Bible, he had with his Pharisaicall interpretacions in suche wyse polluted the sinceritie of Christes doctrine, he had so infected the clere fountaine of Goddes woorde with the suddes of humaine tradicions, and the dregges of vaine ceremonies, he had by meane of papisticall troumperie so peruerted the vnderstanding of holy scriptures, he had so defaced the puritie of the faith with the beggerly patched cloke of superstitious woorkes not commaunded by Goddes lawe, he had so perplexed the grace of the ghospell with the false feigned merites and woorkes of supererogacion, he had so mangled the Christian profession with mo then an hundred soondrie sectes of counterfaict cloistreers of Antichristes owne generacion liuyng lyke idle loiterers and verai dranes, and vnder the pretence of religion deuouryng the common weales that would maintein theim, he had so oppressed the true religion and wurshippyng of God with pilgremages to dead stockes and stones of mannes handie woorke, with transferryng the honour whiche was due to God alone, vnto Sainctes and to feigned miracles, with other kyndes of idolatrie innumerable, and with a purgatorie of materiall fyer, and (to make some ende of speakyng in a matter of it self infinite,) he had so clene subuerted al good and godly conuersacion and doctrine: that Satan had

no more power of the worlde whan Christe came downe to yearth for to redeme mankynde, then religion was now brought out of frame by the tyrannie of the Romishe Babylon, nor God and his soonne Jesus Christe any where lesse founde, then whan he was moste buisily named and spoken of in pulpites. Beeyng vnder the title and name of Christe, the moste eagre aduersarie of Christe & his ghospell, he ioyned hymselfe to the Philistines, and beyng their Goliah more nere sixtene then sixe cubites high, neither feared, ne shamed to shewe hymselfe in plaine battaill of defiaunce, ne spared to open his blasphemous mouthe, ne to drawe his tyrannous swoorde, ne to shake his huige murderyng speare against the true Israelites of Christes litell selie flocke, and moste presumpteously to braggue agaynst all that euer woulde professe the syncere and vpright doctrine of Gods woorde, till it pleased God to reyse vp vnto vs an Englysshe Dauid your moste noble father, who without any armoure or weapon of yron and stele, without any harnesse of mannes makyng, without displeighing any banners in araie of humaine battayle, shoulde out of the slyng of his Regall auctoritie, cast the corner stone of Goddes woorde, whiche lightyng vpon the forehead of the said Goliah, felled his papacie stone dead, and crushed it to poudre, neuer to be hable anye more to noye or to face Englishe Israel. Our said Dauid kyng Henry the eight had learned by ye boke of Deuteronomie (in which booke the feithfull seruaunte of God Moses charged that whomsoeuer Israell shoulde make kyng ouer theim, the same from the tyme that he wer sette in his Regall throne, should all the daies of his life haue continuall meditacion, and should still reade therin, to the entente he might learne to feare the Lorde his God, for to kepe all the wordes of his lawe, and his ordinaunces for to dooe theim, and that he should not turne from the commaundementes either to ye right hande or to the left, that both he and his children might prolong their daies in his kingdome:) he had (I saye) learned in the same booke, on the one side the blessinges of god promysed to all suche princes as on their owne parties would for the loue and feare of god walke vprightly in the execucion of the said commaundementes, and would partly by their good exaumple prouoke their subiectes to do the same, and partly by due execucion of iustice make them ashamed and also afeard to swerue or decline from the lord their god: and on the other side the terrible malediccions and plagues of gods wrathe, threatned to all suche as neglected the vprighte obseruing of all his preceptes and waies. He loued the goodnesse of God, and feared his stroke, he sawe religion to bee ferre out of frame, he sawe some parte of his moste earnest trauailles & endeuour to sette Englande in moste quiet and blisseful state, to faill of condigne effecte through default of reformacion in maters of religion. He saw & found by experience of his owne manyfold moste princely entreprises, the onely cause why Christian Royalmes are plagued with warres, derthes, famins, pestilences, & other mortall extremities to come of Gods indignacion, because the world was so ferre gone astraigh from Christe, that nothyng was now weared so odious or detestable as his holy woorde, nothyng reputed so blasphemous, as Christes holy ghospell, nothyng so light estemed as Christes blood and passion. He saw the onely waie to Goddes fauour to bee the embracyng of his holy Scriptures, the drownyng wherof had enforced God to poure his indignacion vpon the Christian world. He sawe and well per-

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ceiued that God of his mercie was willing to ceasse his wrath and vengeaunce, if the Christian people would returne to hym. He perceiued God to offre his grace vnto the world by openyng their iyes, if leauyng their errour and ignoraunce thei would embrace the clere light of the ghospell. He saw moreouer that his moste louyng subiectes of Englande, (whom his godly exaumple had prouoked to tender and seke the glorie of God) did now houngre and thirste the righteousnesse of God and the knowlage of his woorde. He plainly saw that no waie there was to a reformacion, but by this only meane, if the autoritie and vsurped supremitie of the See of Rome wer extirped, abolished, and clene extinct. For he sawe his contreymen the Englishe Israelites to bee holden in suche extreme bondage within the Romishe Egypte, that there was no hope of deliueraunce, but by the onely power and mightifull arme of God reysyng vp some Moses that would in the face of that same most cruell Pharao require that Israell might bee freely leat go. The huige seuenfold headed draguon was to the simple inferiour people, suche an obstacle that they might not come to Christe, and to all Christen princes suche a terrour, that thei durste not. This draguon besydes the monstreous hissyng of his curses and excommunicacions, and besydes the contagious infeccion of idolatrie and supersticion, wherewith he had by his whelpes the cancard papistes so adblasted the worlde, that he had enwrapped and drowned all Christendome in blyndnesse and errour: he had also a mortall styng in his taill, where with he ceassed not by all kyndes of deathes and tormentes to destruie and mourdre as many as woulde once open their lippes against his moste detestable and moste blasphemous abominacions. This draguon ceassed not continually to persecute the woman clothed in the sunne, that is to saie, Christes dere spouse the churche of England, but as a rampyng and roryng lyon, he stode euer readie watchyng that he might deuoure her children the Christian flocke, whiche she nowe groned to bryng foorth to Christe, had not the English Michael kyng Henry the eight taken in hande to fight against the said draguon, and been strengthened of God with his Aungels the lordes, and godly prelates, to caste the said draguon that olde serpente and his Aungels out of Englande. This was the great harlot that sitteth vpon many waters, with whom the kynges of the yearth haue committed fornicacion, and the inhabiters of the yearth been made drounken with the wyne of her fornicacion: the woman sitting vpon the rosecouloured and tenhorned beaste full of names of blasphemie, she sitting araied in purple and rose colour, and decked with golde, precious stones, and perles, and in hir hand a cuppe of golde full of abominacions and filthinesse of hir fornicacion, and in hir forehead a name of great mysterye wrytten, *great Babylon the mother of whoredome and abominacions of the yearth*: and the same whore drounken with the bloud of Sainctes, and with the bloud of witnesses of Jesus. This was the huige monstre Hydra, (to whom the poetes attribute seuen heades, some eight, and some an hundred heades) whom aswell kyng Jhon of Englande, as also soondrie other Christen princes had attempted to vanquishe, but as soone as thei had cut of one heade, three other heades grewe vp for it, so that euerie wounde that was geuen hym was a more confirmacion and encreace of his strength, vntill our Hercules kyng Henry the eight perceiuyng that no power, no

puissaunce, no weapon was hable to confounde hym sauyng onelye the consumyng fyer of Goddes worde, prouided the Bible to bee sette foorth in the Englishe toungue, and to be sette vp in euerye churche, whereit might be read of his people. Long tyme endured this conflicte betwene our Englishe Hercules and the Romishe Hydra ere he could bee destruied, so fast grewe vp a more numbre of serpentine heades, whan any one was cut of. For besides the manifolde moste monstruous heades, of Idolatrie, Pilgremages, supersticions, countrefaicte religions, and innumerable abuses mo, whiche kyng Henry had to cutte of, his whelpes the indurate generacion of papistes deuised all meanes possible to kepe hys auctoritie still in Englande, ne lefte any engin vnattempted to staigh and lette the abolishyng of his vsurped power, abusyng the simple people with all kyndes of delusion & iuggleyng of counterfaict miracles, of feigned visions, of liyng in traunces, of rapcions euen vnto the third heauen, of sophisticall learnyng, of holy contestacions, of subtilly inuented prophecies, of bolde comminacions and threatnynges, of voices auouched to haue come from heauen, of peruertyng the sense of scripture to maintein his power, of writing bookes in derogacion of the kynges procedynges.

And to the ende there shoulde not lacke any kinde of wickednesse that the saied Hydra and his adherentes, moonkes, fryers, and other cloysterers were hable to worke, he founde meanes besydes many other stormes of forraine warres and conspiracies, so ferre to abuse the credulitie of the simple ignoraunte people, that he brought theim halfe in a detestacion and hatered of Gods woorde, and seduced theim to auenture with a litle blaste of sedicion, to distourbe the cogitacions of suche a noble and a good kyng, beeyng than moste earnestlye yea (I maie saie) onely sette in studiyng for the establishemente and continuacion of peace and tranquilitie in this Royalme for euer. All whiche terrours coulde not appalle kyng Henryes moste stout courage, but that he went thorough with the reformacion, whiche the spirite of God so wrought in his harte and conscience, that he sawe it to bee necessarie, and hymselfe to bee chosen of God, to bee the instrumente therof.

All this while Englande, though not yet veray willyngly ne vniuersally receiuyng the grace of the ghospell offred vnto vs, together with the moste heauenly iewell and treasure of Goddes holy scripture in the mother language: yet neuerthelesse (as our partes and moste bounden dueties were) tenderly consideryng the moste vigilaunt care and studie, and moste earneste trauaill of oure moste gracious souereigne emploied for our behoufe, and daily bestowed in fortifiyng all parties of the Royalme against the malicious assaultes and conspiracies of the saied Romishe Hydra or any other enemies by hys procuremente: Englande (I saye) ceassed not with continuall praier to beseche the goodnesse of almyghtie God, to rewarde the godly mynde and dooyng of our kyng nowe wearyng out his bodie in trauayllyng for vs, and spendyng his lyfe in procuryng for our wealth and safegarde, with a soonne, to whom, whan he shoulde departe hence to heauen, he myght safely commit and leaue his croune, with the gouernaunce of vs hys moste dere beloued subiectes: Thus did all Englande by the space of many yeres persiste in continuall praier: but almyghtie God wyllyng to shewe for what persones he reseruyeth hys blessynges, as soone as we had throughe better instruccions conformed our selfes to the expulsyng of the Romishe Antichriste, to the glad

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embracyng of his woorde, and to the receiuyng of his ghospell in all parties: immediately heard our lamentable petitions, & sent your moste noble mother Quene Jane of famous memorie, whom (as it maie be thought) his prouidence and consailles vnscrutable had purposely ordeined, prepared, & caused to bee borne for none other office, but ỳ she might bee moste dere wife to suche a kyng, and mother to suche a Prince. For as soone as she had in moste lawful matrimonie brought foorth your grace, she departed this worlde: as though she should haue saied: I haue dooen the office ỳ I was borne for, now fare ye well. The freshe floure of my pure virginitie, I haue moste safely cōmitted to my moste dere spouse kyng Henry for to kepe, & to you his moste feithfull louyng subiectes, I leaue behynd me my onely soonne, the iewell that ye haue so long desired, so sorelonged for, and so often craued of God. As lōg as ye shal tendre his welfare, ye shall satisfye my desire, whom I brought foorth for that purpose. If it maie please God to sende hym long life, I haue the full fruicte of my trauaill, I haue my death abundauntely recompensed, and my roume emong you euen to my mynde supplyed. I haue now no more to dooe on yearth. If I haue demerited any loue or thanke at your hādes: bestowe it wholly on my soonne, whan I am gone from you. Thus departed the moste vertuous ladie Quene Jane, whose death we haue the lesse cause to lamente, because that by hope we are assured, that she is gone from peine to ioye, frō care to rest, frō sorowe to blisse, frō this trāsitorie worlde to imortalitee. We haue cause to suppose that God for the exceding great loue and fauour that he beareth towardes Englande, whan she had brought foorth to the worlde suche a soonne, tooke hir awaie immediately of purpose to rewarde hir with a croune eternall, for whom all temporall and worldely rewardes wer incomparably ouer basse, ne any yearthly croune sufficient: so that to lament hir, is rather to enuie hir felicitie and blisse. And she beeyng now in heauen with hir moste desired ioye Christe, inuiteth and requireth vs that our beneuolēt loue and affeccion whiche must haue been deuided betwene you and hir, maie bee wholy transferred & bestowed on your highnesse, whom to bryng foorth she was not onely well contented, but also muche desirous to dye. So that we are all double bound to loue your Maiestee, first because your moste dere mother was taken from vs ere she might receiue any fruicte of our grate and thankfull hertes for bryngyng foorth to hir coūtrey suche a soonne: and thā muche more because that in your moste Royall persone is reposed all the worldely ioye, coūforte, hope, and expectaciō bothe of vs that are now liuyng (whom I trust your Grace shall suruiue,) and also of our posteritee. Neither can I iustely affirme hir to be dead, that hath leaft behynd hir suche fruicte of hir body, whom to bring foorth (I dare auouch) she thought hir deathe so well bestowed, that in case she myght returne to lyfe agayn, & be in hir former state of mayde & Quene, she would readely patyshe & couenaūt with God, on thesame pryce to bryng foorth your Grace vnto hir countrey. And so great was the ioye and gladnesse of England in the natiuitee of your highnesse, that the veray prouidence of God thought it necessarie to temper our immoderate mirth & reioycing wᵗ ỳ deathe of your moste vertuous mother (for neuer was ỳ decease of any Quene in Englād more lamēted) leste we myght haue ben so inebriate wᵗ our vnestimable felicitie, ỳ thesame might haue made vs proud, and percase haue brought vs in suche flaterie of our selfes, ỳ we woulde haue

forgotten,

forgotten, or perchaunce not acknowelaged, no nor espyed you to be sente unto us aswel by ye moste mightie and moste woondrefull power of Goddes hand, as also of his excedyng mercie, and fauour towardes Englande. He might haue taken her away ere she had cum to the bearyng or conceiuing of you in hir wombe if he had not specially loued and tendred our good kyng Henry and us. It was in his hande and pleasure to haue taken you bothe (whiche thinge god forbidde) if he had not by leauing the better of the twoo with us, been willing bothe manyfestely to declare his almightifull power ioyned with his moste gracious mercie and tendre compassion towardes England, and also to bridle the insolencie which by hauing you both still with us (suche is mannes frailtie, and readinesse to swerue) he peraduenture forsawe, would haue growen in us. God in taking away hir at your birthe did playnly ministre unto us, bothe an earnest warning, and also a iust prouocacion of uncessaunt praying for the life and prosperous continuaunce of your Grace being of nature and by the condicion of your birth mortal as your mother was. The birth of your Maiestie was ye more swete, because it was so lōg wished for, so lōg looked for, & so long craued ere it came. A great benefite is muche the swetter that it is not obteined without great and long suit. The pleasure of a good turne is muche diminished whan it is at the fyrst obtenied. The desirefulnesse of our mindes muche augmenteth and encreaceth our pleasure. The admixtion also and (as who should saie) the sawcing of pleasures with some kynd of missfortune either afore going or in the middes adtempered, graceth altogether, and maketh it the more acceptable. Honey is walowish and ouercasteth the stomake, if it be plenteously taken by it selfe alone: but if with vinegre it be made eagredoulce, than is it not onely delectable and plesaunt of relice, but also comfortatiue and holsome too.

The death of the most vertuous lady and moste woorthie Quene Jane your mother, being ioyned with your birth, made such a temperature of sorowe and ioye together, that bothe oure mournyng whiche other wyse shoulde scarce haue found any ende, was soone mitigated: and also our moste tendre desire of enioying your Maiestie muche the more encreased. We had so long groned, we hadde so long cryed to God for a Prynce: that excepte he had in the moste desired birthe of the sāe, aspersed the deathe of your mooste dere Mother: we shoulde by our immoderate felicitie haue tempted, and prouoked hym to take you bothe from us. It was his goodnesse that would not suffre us to falle. For muche sooner and sorer doeth immoderate ioye drounde mannes reason, then immoderate dolour. Thus than (as I haue saide) as soone as we willyngly applyed ourselfes aswell to ye exilyng of al papistrie, as also to thenbracyng of the woorde of God, he immediately fulfilled and satisfied our desyres by sendyng your Grace unto us after a woondrefull sorte: as if he should in plain wordes haue saied: Now that ye haue gladly receiued my word, ye shal haue that which ye cannot but of my gyfte obteyne, that is to wete, a Prince, and with him al worldely coumforte, ioye, and securitie, that ye maye wel perceiue bothe ye nothing is unpossible to God, & also that if ye abyde in me, & my woordes abyde in you, aske what ye will, and it shalbee dooen for you. Whan I saie the woorde of God, ye law, the preceptes, or ye cōmaundemētes of God, I mene not fantastical dreames of mānes inuencion (for these thinges are nothing lesse thē ye woorde of God) but I mene the true & liuely woorde of God contined in holy scriptures: I mene his holy ghospel & testamēt, purely & syncerely taken

without

without the venomous corrupcion of the filthie dregges, or of the soure leauen of any the aboue rehersed pestilẽcies, accordyng as your moste noble father our late soueraigne lorde kyng Henry the eight with vnestimable care, studie, and trauail, mynded and laboured to haue it sette foorth, & to bee daily preached and taught to his people without any declinyng either to the ryght hande or to the left. Whiche thing if he could not so throughly accomplishe as his moste earneste hertes desire was: I truste ẏ almightie god who hath prouided and sent vs your highnesse a moste woorthie soonne to succede suche a woorthie father, wil by his especial grace illumine your herte to procede in the way of trueth which your father hath opened vnto you, & wil geue you grace al thynges to perfeicte which your father moste godly begãne to your hãdes.

And although to mainteine, vpholde, & conserue ẏ kyng Henry prepaired and hath now leaft to your gouernaũce, is of it selfe so muche matier of immortall honour & renoume, ẏ it wer enough for any kyng to dooe: yet hath God prouided ẏ ye shall not haue cause to saie as Alexãder the great cõquerour, whan he considered the great & manyfold actes of his father Philip kyng of Macedonie, saied: My father wil leaue nothĩg for me to dooe. For god of a verai pietie that he had on kyng Henries vncomparable & the same vnceassaũt trauailles for the publique behouf & welth of Englande long yeres susteined, tooke him awaye from this troubleous world as soone as he had prepaired your Grace in a readinesse by due successiõ of inheritaũce to receiue at his hãdes ẏ sceptre & croune of his royalmes & dominions. God by a special dispẽsaciõ brake of ẏ course of his life ere al thĩges wer brought to a full perfecciõ, because he would declare himselfe to haue appoincted your Maiestie not to liue altogether in a carelesse supinitie, but in a perpetual exercise of al princely vertues, ẏ ye might consũmate & finishe suche regall entreprises as he begoonne, partely in other worldly affaires, & especially cõcernyng ẏ redresse of abuses in matiers of religiõ. Kyng Hẽry was ẏ Moses whõ God elected stoutly to deliuer vs out of the hãdes of ẏ Romishe Pharao, & to conueigh vs through the read sea of the wauering iudgemẽtes of mẽ, & the troubleous sourges of ẏ popishe generaciõ swelling & rageyng against him, & through the wildrenesse of beeyng left alone destitute of ẏ assistẽce or coũforte of other Christẽ princes, whiche in this so noble and so godly an entreprise might laudably haue sette in foote wͭ him, & through this wildrenesse to cõducte vs as ferre as ẏ lãde of Moab: but ye are the Iosue, whõ god hath appoyncted to bryng vs into the lande of promissiõ, flowing and rẽnyng with mylke and honey, & to sette vs Englishe men in the lande of Canaan whiche is the syncere knowelage & the free exercise of Goddes most holy worde. He was ẏ Moses, who by goddes ordeinaũce & dispẽsacion wrote the booke of Deuteronomie, whã he caused the holy Bible to bee turned into Englishe, & laied it in ẏ tabernacle, whã he cõmaũded the same to bee laied ĩ all & singular the churches throughout his Royalmes & dominiõs: chargeyng the Leuites, ẏ is, the Byshops, Pastours, & Curates, ĩ the tyme of the free yere, ẏ is, at al due & conuenient seasons, to reade & declare it vnto all ẏ people gathered together, both mẽ, women & children, yea & the straungiers ẏ wer in any his cities, ẏ thei myght heare, learne, & feare their lorde God. But whẽ some of the priestes ẏ soones of Leui had now ĩ these last yeres through their iugleyng, theyr false packyng, and their plain sorcerie bewitched kyng Henry with a wrong persuasion, & had so craftily coũpaced and coueighed the

matier,

mater, yͭ vnder the pretense & coulour of religion, thei kept the worde of God
frō the yies and eares of the people, beatyng his moste faithfull louing subiec-
tes frō the knowlage therof with a mortall whyppe made of six deadly knot-
ted chordes, & in the meane tyme kept the booke of the lawe hiddē, vntill they
had so ferre obscured, derkened, & oppressed yͤ worde, yͭ all thinges wer replete
with errour & insynceritie: it now euidētly appereth your Maiestee to bee the
iiii, king. xxii. & xxiii. faithful Josias, in whose tyme the booke of yͤ law is foūd out in the house of
the Lorde, & by your moste godly iniunccions reade in the hearyng of all your
people, & a couenaūte made with the Lorde yͭ thei shall walke after the Lorde,
& shal kepe his cōmaūdemētes wͭ al their hertes & all theyr soules, wherunto
ii. king. vii. all your people moste willyngly dooeth consent by glad receiuyng of all suche
good ordre & reformacion as by your Maiestees most godly direccion is mi-
nistred vnto thē. Your most noble father was the Dauid, who of a good hert
& zele entēded, yea & made mociō to builde an house for the Lordes name: but
we all trust your highnesse to bee yͤ Salomō, whō god hath appointed & by
special dispensaciō elected to builde & finishe an house for him for euer by resto-
ryng & establishyng the true Christiā religiō. Whiche thyng yͭ your Maiestee
maie haue the grace & spirite to dooe, ye lacke not the perpetual wishynges and
praiers of all your moste louyng & obediēt subiectes. The worlde seeyng these
your moste princely begynnynges in this your tendre yeres of chyldehood, is
confirmed in a sure hope & expectacion yͭ your Maiestee will ī processe of tyme
growe to bee in this behalf a verai Phenix emōg Christian princes & a mir-
rour and spectacle vnto theim all. And certes your Maiestee is in muche other
case thē other kynges of Englāde before your tyme haue been. For where (the
frowardenesse of fortune beeyng suche, yͭ moste parte of thynges lyke as they
are through hir aide and fauour easie to bee achiued: so the same through hir
malignaunt wickednesse are more easie to be lost again) it deserueth no lesse but
rather more glorie wel to kepe and maintein thinges wel gottē, thē to acquire
more to it: some of your most woorthie progenitours haue had a readie path-
waie to renoume, & haue had but an easie trauaill to succede & folowe yͤ prince
nexte afore goyng in the laudable exaūple of politique regimēte, of woorthie
entreprises, of Marciall prowesse, of noble but yet cōmō actes of chiefalrie,
of notable and famous entreprises, but yet enclosed within the coumpace of
mannes reache. But your grace succedyng Henry the eight, shall not bee hable
to satisfie nor aunswere the earneste expectacion of the worlde, onlesse ye doe ex-
celle. Nothing maie serue your grace but singularitie. Ye haue in his exaumple
suche a marke set vp vnto you, as without the sweat and laboures of Hercules
(of whō the Poetes feigne, yͭ he bore vp and staighed heauē selfe wͭ his shoul-
ders) ye shal not bee hable to clyme vnto. Ye must surmount and passe a kyng
which was in his tyme peerelesse, & a mater of publique admiraciō to the vni-
uersal world. And such are your begynnynges alreadie, aswell in Marciall
chiefalrie, as also in politique ordinaunce of ciuile lawes at home, aswell in de-
struiyng the image of Baal, and rootyng vp of al Idolatrie, as also in settyng
a ferther good ordre for maters of religion: that it will not suffise if ye be but
egual to him. King Hēry the eight besides his felicitie & luckie fortune in al his
moste regal ētreprises aswel by marcial chiefalrie as also ī politique gouerna-
ūce, besides his manyfold cōquestes & victories in Fraūce, Scotlāde, Irelāde
& els where, besides his vnestimable high triouphes, voiages, & actes dooen
both

both at home and beyond the seas, besides his exceding great and many buildiges of palacies, Honours, Mainours, castels, fortresses, holdes, block-houses, hauens aswel for the strength & safegarde of hys royalmes and dominiōs as also for ẏ cōmoditie of frēdes arriuyng, & ẏ annoyaūce of the enemies, besides the defense and mainteinaunce of all his portes & narowe seaes with Carikes, barkes, hulkes, shippes, galies, and many other high & sumptuous deuises of shipwright besides the aboundaunt furnishyng of all and singular the premisses with al kyndes of ordinaunce, artillerie, & other requisite prouisiō, besides ẏ foūding, edifiyng & erectyng of an vncredible noūbre of bishops Sees, cathedral colleges, lectures, schooles, and other Colleges for studētes in bothe vniuersitees, and so sumptuous endowyng of euerie of theim with landes, possessions, Jewels, ornamentes and all requisite furniture so muche and so large, as euerie one of the premisses particularly might bee iudged an acte sufficient in a kynges tyme to bee dooen, besides his moste vigilaunt and carefull studie aboute ẏ enactyng of a great volume of right holsome statutes and lawes for the commoditee and behouf of the publique weale of Englande and his other dominions, and emōg these his vnceassaunt endeuour about a reformacion in religion, and therin (as a thing moste necessarie for all common weales tendreyng Christes glorie,) the extirpyng and abolishyng of the detestable vsurpacion of the papacie of Rome, the rootyng vp of all sectes of cloisterers, of all countrefaicte religion, and of Idolatrie, together with the settyng forth of the holy Scripture in the vulgare Englishe tounge, besides all these premisses and other his actes mo then a long tyme maie suffise to rehersе, kyng Henry was a Prince of singular prudence, of passyng stout courage, of magnanimitee incōparable, of inuincible fortitude, of notable actiuitee, of dexteritee woondrefull. He was a continuall wellyng fountaine of eloquēce, a veray rare spectacle of humanitie, of ciuilitie or good nourture, an absolute presidente, a speciall paterne of clemencie and moderacion, a woorthie exaūple of regall iustice, a botomlesse spryng of largesse and benignitee. He was in all the honest artes & faculties profoūdely seen, in al liberal disciplines egual with ẏ chiefest, ī no kynde of litterature vnexpert. He was to ẏ worlde an ornamēte, to his countrey a treasoure, to his frēdes a coumforte, to his foes a terrour, to his faithful and louyng subiectes a tendre father, to innocentes a sure protectour, to wilfull malefactours a sharp scourge, to his common weale and good people a quiet hauen and ancore of safegarde, to the distourbers of the same a rocke of extermiruon, in hainous and intolerable crymes agaynst the publique weale a seuere iudge, in the lyke offences committed against himself a readie porte & refuge of mercie, except to suche as would persiste vncorrigible. A man he was ī all giftes of nature, of fortune, & of grace pierelesse, & (shortly to breake of in a matier of it self infinite,) a man aboue al prayses. Suche a kyng hath God sette vp before your Maiestee for an exaumple, a spectacle, & a paterne of all princely vertues whom egually to matche, wil bee with the verai lest that is looked for of these your moste Regall & Christiā begynnynges in this your tendre age. For mete it is that like as your highnesse is heire and successour of your most noble fathers croune & treasoures, euen so much more ye bee heire of his most princely vertues: and lyke as ye would employ al possible industrie, & diligence to mainteine and ampliate the external possessions of your empier, euen so to augmente the vertues of the mynde, beeyng the more precious pos-

 session

session of the twain. Neither is there in this behalf on our parties your Maiestees moste beneuolent & faithful louyng subiectes, any lesse hope to be conceiued of you for that ẏ is to come, then we dooe alreadie fele ioye and counforte of that we see present. For suche excellent begynnynges beeyng forthered by the publique and daily praiers of all your faithfull & true herted subiectes, can not but haue still better and better degrees of continuaunce and encreace, especially hauyng suche noble and sapient Counsaillours as it hath pleased God to prouide for you, and to geue you in this your tendre babehood. For that all suche well dooynges in young kynges, and by reason therof prosperous successe in all thynges, procedeth of faithfull and godly Counsaillours: it maie euidently appeare by the notable exaumples of the twoo young kynges of Israell Manasses and Iosias. Whoso wyll peruse the bookes of the kynges, shall fynd that from the begynnyng of Achabs reygne vntyll the time of good kyng Ezechias, true holynesse, religion, ryght knowlage of God, yea and the veray mynde to worke or seke Goddes glorie, lay as a thyng oppressed, reiected, buried, and vtterly extyncte, and in stede of Godlinesse reigned all iniquitie: in lieu of true knowelage, all was possessed with ignoraunce and errour: in place of true wurshipping of God, so ferre preuayled Idolatry and contempte of Goddes lawes, that Israell passed the Gentiles not onely in theyr owne gentilitie of wurshyppyng Baal and many false Goddes, but also in all other kyndes of theyr moste detestable abominacyons. The crafty and subtile iugleyng of Baals priestes and of the false prophetes for the aduauncyng of their owne lucre and estimacion, had vnder the coulour and pretence of holinesse, and of religion by litel and litel so allured, enuiegled, coniured, and bewytched the prynces: ẏ they wer vtterly blynded and seduced to condescende to the wycked and couetous inuencions of the priestes. They persuaded the Princes to theyr wayes by policies, they bestowed al their cūning clergie, & workemāshyp of peincted eloquence, vntyll they had peruerted theim and drawen theim clene astraigh from all the wayes of the Lorde theyr true God, well knowyng that the people, some for loue, some for feare, and some through exāple, would without any businesse folowe the trace and ledyng of theyr kyng & gouernour. They made the kynges & rewlers sure on theyr side, well wetyng that the subiectes some for obedience sake of theyr owne accorde would, and the rest by their cruell deuises might by tyrannie be enforced to draw after theyr Princes line. Whereof the auncient prouerbe saieth that euery kyng is to hys royalme and subiectes eyther a singular precious benefite, or els a veray pernicious destruccion, because ẏ suche as euery kyng is, suche will his people bee. Wherfore lyke as a werte or a molle standing in a bodyes face is a more blemishe, a greatter deformitee, & a wurse disgracing, then if it stode in some priuie place of the body where either the prouidēce of nature hydeth it, or mānes owne reuerēce & good prouision doeth kepe it secrete: so is a vice or any euyll qualitie a more faulte & a greatter dishonour in a Prince then in an other priuate persone, because that euery hys saying, doyng, yea & euery his looke & gesture is taken vp as a publique exaumple and paterne for all hys subiectes to folowe: so that the kinges of Israell could not be euill, but to the veraye pernicious ensaumple and corrupcion of all theyr sely people. But at length came good kyng Ezechias, of whom the Scripture in his due cōmendacion testifyeth, that he dyd that pleased the Lorde in all thing, like to his forefather and progenitour Dauid.

His

His welldoynges he begoonne wt the redresse of religion, and the extirpyng of idolatry up by the roote. For whyle idolatry reigned, nothyng could he doe ye might be pleasyng to God. First of all therefore he put away the hillaltares, & brake the images & cutte downe ye groues, and all to brake the brasen serpent that Moyses had made. (For unto those dayes ye chyldrẽ of Israell did burne sacrifyce unto it) he trusted in the Lorde God of Israell, he claue to the Lorde and departed not from hym, but kept hys commaundementes, and the Lorde was with hym, so that he prospered in al thynges which he tooke in hande. &c. Thus, during ye tyme of his reigne by ye space of twẽty nine yeres he renewed religion & restored the lawe of God to his perfeccion: he reduced his people to the trade of holy and uprighte conuersacion in the syght of God, of walkyng in the cõmaundementes of the Lorde, detestyng al Idolatrye, & abhorryng all suche abominacyons as myght iustely prouoke his wrathe & vengeaunce. All thys while the subtil & crafty false prophetes and priestes of Baal dissembled, & played mum, they folowed the necessitee of the tyme, and for feare of the iron rodde did as the worlde under suche a kyng required. But as soone as good kyng Ezechias was ons dead, leauyng behynd hym his soonne Manasse, a chylde of twelue yeres olde to reygne by succession ouer Israell in his stede: than the false prophetes and pryestes of Baal thought it a fitte & propice time to shew themselfes in theyr owne coulours. As soone as by his death a gappe was opened to theyr false iugleyng, to theyr crafty practise, to their wyly dryftes, and theyr subtyle conueyghaunce: they anon shewed theyr affections as they were. They leat not slippe theyr occasion to reduce Israell to the former trade of dooyng sacryfyce to the Idolles whiche they had learned in the tyme of wicked Achab, wherby theyr lucre and aduãtage had a long season come in thicke, and under Ezechias utterly decaied, in whose dayes they wer of force compelled to haue the lawe of God in honour, and the same only to use, and to teache to the people. In herte priuely they still cõtinued most detestable & moste pernicious fauourers, maynteyners and worketrs of Idolatrie, though they had for the tyme through hypocrisy and for feare of punishemente intermitted the same. But ye youth of Manasse beyng a babe easie to bee inticed allured and trayned to the lustes of sensualtie through flatteryng persuasions, and beeyng destitute of feithfull and godly counsayllours that myght and woulde protect his tendre childehood, and bryng hym up in the knowlage of God, in the way of his preceptes, was for the sayde false Prophetes, and couetous priestes of Baal a mete pray. Hym therfore they enueygled wt many swete wordes of flaterye (doubte ye not) wt many woordes of coumforte, with muche circumstaunce of gloryous peincted eloquẽce, with allegryng of many politique consideracions, with many ciuil respectes of the state of the world ye than was, wt many gaie and solemne promyses of innumerable & the same righte high commodities that shoulde thereby ensue to hym & his common weale, with many assured waraunties of wealth, peace, & trãquilitie if he would use theyr coũsayl in folowyng the wayes of wyse Achab, beyng (as they alleaged) a noble Prynce, and a politique wise mã in folowyng ye trade of his forefathers, & not of suche a newfound trade of learning and religion as Ezechias had lately inuẽted & brought up in Israel, to the great troubleing & disquieting of hymself, the grieuous annoiaũce and vexacion of his subiectes, & the extreme perill of hys cõmon weale. For Almanazar king of Assyria had in ye dayes of Ezechias

Nume.xxi.

come vp against Samaria, and besieged it, and woonne it, and had carryed awaye Israell into Assyria: & after hym Sennacheryb kyng of Assyria had cõe vp agaynst all ẏ strong cities of Juda, & had takẽ theim: albeit God by his power deliuered Ezechias & his people & Cities, & the Aũgel of the Lord slew of the proud blasphemous bragguig Assiriãs an hũdred fowre score & fiue thousand at a clappe. By these meanes ẏ false prophetes & wicked priestes of Baall cõpace & weigh young Manasse though he succeded his owne father being so good & so godly a kyng as ẏ expresse testimony of holy scrypture cõmẽdeth ẇ these woordes, that after hym was none lyke hym emong all the kynges of Juda, neyther were there any such before hym: yet ẏ not ẇstãding by ẏ sugermouthed false prophetes & by ẏ couetous priestes of Baall through defaulte of good & godly Counsayllours, whome (doubte ye not but this wicked rable founde meanes to wring out of fauour, & to remoue away from the Kynges presence) he was so cõpaced, weyghed, persuaded, woonne, bewytched, peruerted & so ferre seduced: ẏ as the scripture recordeth, he did euill in the sight of the Lorde euen after the abominacyons of the hethen. For he went & built the hill altares, which Ezechias his father had destruied, & he reared vp alters for Baall, & made groues (as did Achab Kyng of Israel) and wurshipped al the hoste of heauẽ and serued theim. And he builte alters in the house of the Lord, of whiche the Lorde had sayd: *In Hierusalem wyll I putte my name*. And he builte alters for all the hoste of heauen: euen in twoo Courtes of the Lorde. And he offered his soonnes in fyer, and gaue hede vnto witchecrafte and sorcery, and mayntayned workers with spirytes, and tellers of fortunes: and wrought much wyckednesse in ẏ sight of the Lorde to angre hym. And he put an image of a groue that he had made, euen in the Temple, of which the lorde had saide to Dauid & Salomon his sonne: *In this house and in Hierusalem, whiche I haue chose out of all the tribes of Israell, will I putte my name for euer.* And Manasse led theym out of the way, to dooe more wyckedly then dyd the hethen people, whome the Lorde destroyed from before the chyldren of Israell, & he wrought more wyckedly then all the Amorytes, which were before hym, dyd: and made Juda also to synne with his Idolles and dyd shed innocent bloud excedyng muche, euen til he replenished Hierusalem from corner to corner with the bloude of the true Prophetes, & of as many as might be founde to be the true worshyppers of God, & sincere kepers of ẏ lawe. After so wycked a father, (who reigned fiftye fyue yeres in Hierusalẽ) succeded as wicked a sonne, Amõ, beyng twẽty twoo

iiii. king. xxi. yeres old whan he begoone to reigne. And he lykewyse dyd euyll in ẏ sight of ẏ Lord, as his father Manasse had dooen, & walked in all the way ẏ his father walked in, & serued ẏ Idoles that his father serued, & wurshipped theim. And he forsooke the Lorde God of his fathers, and walked not in the waye of the Lord. &c. Whan Amõ was deceassed, his sõne Josias was in his stede made

iiii. king. xxi. kyng, & was but eight yeres olde whan he was enoyncted Kyng. And where he reigned thyrtye one yeres, and begonne to reigne so young: yet (as the scrypture plainely mencioneth) *he dyd that whiche is right in the sight of the Lorde, and walked in all the wayes of Dauid his forefather, and bowghed neyther to the ryght hande ne to the left*, vndoubtedlye throughe the speciall grace of God, and the helpe of good Gouernours, whoo well consyderyng and pondreyng the vngodlye life and dooynges of Manasse, coulde not of theyr fidelitie fynde in theyr hertes to suffre suche an innocent babe in lyke sorte to be seduced & abused as Manasse had

had been, bothe to his owne perdycion, and also to the vttre desolacyon of Hierusalem and Juda: For beholde (sayd the Lorde) because Manasse kyng of Juda, hath dooen suche abominacions. &c. I wyll bryng suche euylls vpon Hierusalem & Juda, that whoso heareth of it, bothe his eares shal tinkle: and I wyll wype out Hierusalem, as a man wypeth a dishe, and whan he hath wyped it, turneth it vpsyde downe. &c. And to Josias thus aunswereth the Lorde by the prophetisse in ye fowerth of the Kynges: Because thyne herte dyd melte, & because thou hast humbled thy self before me the Lord whan thou heardest what I spake against this place. &c. Beholde therfore I will receiue thee vnto thy fathers, & thou shalt be putte into thy graue in peace, and thyne iyes shall not see all the euills whyche I wyll bryng vpon this place. They were bothe of theym yoũge Kynges, and immediate successours, ye one to Ezechias whoo had extirped idolatrye by the roote, & the other to a wurshypper of false Goddes and otherwyse also a veray wicked man: And yet Manasse through peruerse enticers fell from God to all naughtynesse, and Josias beyng younger of age then he, did by the helpe of feythful and godly Counsaillours apply him selfe to all goodnesse, and thereby prospered. These twoo veraye notable exaumples moste gracyous Soueraygne, I haue somewhat the more at large propouned and sette foorth to your Maiestee: partly that ye maye marke and consyder what fruicte and rewarde shall of your godly dooynges redounde to yourselfe, your people, your Royalmes and dominions, yea and to your posterytie also for your sake: and partely to declare vnto your highnesse, that nexte to the special gyfte of Goddes grace, to be of your owne good disposicion plyaunt, flexible, and muche enclined to vertue: the chief and principall porcion of all suche good happe is to be ascribed to the discrete gouernaunce, the sapient direccion, the vertuous traynyng, the vpryght guiding, the godly aduertisementes, the holsome admonicions, and the vncorrupt educacion in vertue and literature ministred vnto a young Kyng by feithfull and worthy Counsaillours. Which thyng forasmuch as it so is, how happy and blissed is your Maiestee of goddes owne hande, who hathe prouided your Grace of suche noble & woorthye Counsaillours in this tyme of your minoritee: and howe muche are we your moste feithfull louyng subiectes bounde to laude, prayse and magnifye his moste holy name, for that in this so daungerous a tyme he hathe so mercifully and graciously prouided for vs, whose welth and safegard in this worlde muste wholly and onely depende of your godly educaciõ and vertuous traynyng, or our extreme confusion of the contrarye. And certes this your innocent babehood and tendre minoritie is the veraye tyme, in whiche it maye euidentely be tryed what persones dooe feythfully tendre your welth, your honour, and your godly proceedynges. They are aboue all precyous Jewelles and aboue all worldly treasoures to be estemed, loued, regarded, thanked, and folowed of your Maiestee, whiche in thys your minoritie shew theimselfes feithfull, earnest, diligent and carefull, not onely as touchyng the safegarde and preseruacyon of your moste Royall persone, but also concernyng your mynde in this your tendre youngth to be furnished with literature, with the due knowelage of God, and with such disciplines as may confyrme you in all Pryncely vertues for your honour, welthe, and renoume, whan God shall make you a manne of yeres and stature: as your moste noble and moste honourable Counsaillours dooe theyr true and diligent endeuour to make you

iiii.king. xxi. iiii.king. xxii.

a menne in maners and learnyng. Wherin like as Philippe Kyng of Mace-
donie at the byrthe of his soonne Alexander the great, allieged hymself for two
causes principally to reioyce, the one because he had now a soone borne to suc-
cede hym in his croune & sceptre, & the other because thesame was borne in the
time of so noble a Clerke as Aristotel was, to whom ye tuiciō, gouernaūce, and
instruccion of Alexāder might be cōmitted: so did your moste noble father, & so
doe all we your moste beneuolēte subiectes yet styll reioyce, yt your happe was
to be borne hauyng twoo suche worthye vncles to serue & assiste you, & especi-
ally suche an one as your moste dere vncle Edwarde Duke of Somerset is,
to whome aswell the gouernaunce and vertuous institucyon and training of
your moste Royall persone, as also the protection of all your Royalmes and
dominions and of all vs your moste feithfull louyng subiectes durynge ye time
of this your minoritie, myght be safely commytted. Of whose fydelytie now
a longe season aswell in Kyng Henryes tyme as sence the begynnyng of your
Maiestees moste noble and victoryous Reygne throughly tryed, & the same
aswell in peace, as also in soondry warres approued, neyther at home onely,
but also bothe in Fraunce and Scotlande more then once or twyce declared: of
whose dexteritee aswell in marcial feactes as also in ciuile affayres, and in or-
dreynge of the common weale: of whose fortunate and luckye spede in all hys
woorthye entrepryses: of whose happye and prosperous successe in al thynges
that he taketh in hande: of whose passynge great clemencye and moderacyon
towardes all people in euerye behalf: of whose prudence in all cyuill matyers:
of whose feythfull and vigilaunte administracyon vnder your Maiestee in
your common weale: of whose indifferencie in all causes of iustice to be mini-
stred to your people: of whose most vpryght integritie not onely in ciuill coun-
sayles, but also ī maters of relygiō for the woorde of God purely and syncere-
ly to be sette foorth to Goddes glorye, and to the welthe and honoure of your
Emperiall croune and dignitee, though no manne is able to saye ouermuche:
yet wyll I rather absteine to saye that I coulde and iustely might doe, then I
wyll fille his eares with the troumpe of hys owne partycular prayses, which
I knowe hym to be nothyng desyrous ne wyllyng to heare. Onely I shall
praye almyghty God (as all Englande and your other dominions with pub-
lique and thesame vnceassaunt prayers doe) to preserue and kepe hym, vntyll
suche tyme as your Maiestee beyng growen to full manstate and absolute dis-
crecion, may rewarde hym with condigne thankes for his long and the same
moste feithfull & diligent seruice, and thesame thynge also to doe vnto all the o-
ther your moste noble and godly Counsaillours. For the blyssefull state that
your Maiestee endeuoureth & dayly trauaylleth with theyr assēt & consent to
sette this your Empiere in, enforceth as many as loue either you or God, daily
to breake out into this acclamaciō: O happie Kyng, of suche worthy Coūsail-
lours, & o happie Coūsaillours of suche a toward Kyng. Neyther doe we your
moste beneuolent subiectes any thynge doubte, but that your Maiestees
godly begynnynges so prosperously and earnestly to set foorth Goddes woord
and glorye, shall dayly more and more occasyon all Christian kynges and prin-
ces not onely to spoyle the Romishe Egypte by resumyng euery one his owne
moste due & ryghtfull title of supreme head within his owne Royalmes & do-
minions, & by abolishyng the vsurped prymacie of the papacie of Rome with
all the Antichristian tradicions issuyng from the same: but also in publishyng
the

the pure and syncere woorde of God to theyr peoples and subiectes euery one. And than is it not to be doubted, but that Christian loue, peace, vnitie, and cōcorde, whiche hath long & many yeares through the malicious practising of yͤ See of Rome been exiled and banished from all parties of Christendome, shall vniuersally in a moment returne agayn to the great glorie of God, to yͤ quietyng of the world, to yͤ benefite of all Christen cōmon weales, & to the cōfusion & discoumfeightyng aswell of the Turkes, as also of all other the enemies of God and good people. And within your Maiesties Royalmes & dominions it is in the meane tyme nothyng to be mystrusted, but that by your moste gracious prouision suche knowlage of Goddes worde shall growe: that your people shall be to all others a perfeicte ensaumple of all godly conuersacyon and behaueour. And where Ezechias and Josias mayntayned true religion and yͤ vpryght wurshipping of God, but either for his owne tyme & no lōger, I trust your Grace shall confirme & establyshe it for euer in the hertes & bowelles of all your moste tendre louing subiectes. Wherūto certes there cā not be any so readie or so sure away, as by publishing the holy scripture & ghospell of Christe, & by establishyng the vse therof through moste holsome ordeynaūces, statutes, lawes, iniunctions, sincere preachers, moste godly omelies, and exposicions in the vulgare toungue. And in this behalf, if common wryters in tryfleyng profane matiers doe with muche high suit make meanes to obtayne and vse yͤ fauourable acceptacion of Princes, vnder whose name, title, & proteccion any suche woorke may be the more commended and the better habled vnto the readers: howe muche are we all boūde to your hyghnesse who of your owne mere good zele and of your owne acorde doe willingly sette foorth in the Englishe tongue suche fruictfull bookes whereby all your people maye be edefied in relygion. Emong whiche veraily I knowe not any one booke, whome for this purpose of briefly, piththyly, syncerely, and familiarly expounyng the newe testament, I maye iustely compare, or at leaste wyse preferre to this present Paraphrase of Erasmus, whiche like as the moste vertuous ladie Quene Katerin late wyfe of your moste noble father, and nowe of your ryght dere beloued vncle Syr thomas Seimour knyght, Lorde Seymour of Sudley, and hygh admerall of your Seaes, did ryght graciously procure to be translated into our vulgare toungue, so your Maiestee more graciously hath by your moste godly iniunccions willed to be read, vsed, and studied by euery curate and pryeste to the vndoubted edyfying aswell of theym as of all other yͤ with a desire to knowe God, shal eyther reade or heare yͤ same. For as a wynnower pourgeth the chaffe frō the corne, and the boulter tryeth out the branne frō the mele: so hath Erasmus scoured out of al the Doctours & cōmentaries vpon Scripture the dregges which through the faulte of the tymes or places in which those wryters liued, had settled it selfe emong the pure & fine substāce: he hath tryed out the refuse that cleued in any the woorkes of suche as wrote whan the doctrine begon by patchyng and clokyng to decline to insynceritie: the trashe & bagguage stuf that through papisticall tradiciōs had foūd a waye to crepe in, this man hath sifted out frō the right doctrine: so that aswell in all other his moste clerkely wrytynges, as also moste specyally in these his Paraphrases vpon the newe testament so auncientely wryten as cannot be emended, he bryngeth in and bryefly compryseth the pith of all the myndes and menynges of al the good Doctours of the churche, that euer wrote. In iustifica-

cion of feith, in honouryng God onely, in repentaunce and puritie of a Christen mannes life, in detestyng of imagerie and corrupt honouryng of Sainctes, in openyng and defacyng the tyrannie, the blasphemye, Hypocrisie, the ambicion, the vsurpaciō of the See of Rome, in notyng the abuses of al the abhominable sectes and rables of counterfaicte religions and idle cloistrees, in bewraiyng the iugleyng sleightes and fine practise of poperie, in choice of meates, in estemyng the difference of dayes, in manifestyng of vain ceremonies vnder the coulour and pretence of holynesse crept into Christes churche, in reprehendyng pylgremages wyth all circūstaunces of idolatrie and supersticion, in descrybyng of a Princes office, in teachyng obedience of the people towardes their rewlers and Gouernours, in declaryng of a pastours duetie, in shewing the parte of an Euāgelicall preacher, and what or how his doctrine ought to be out of the Scriptures, in blasyng the Antichristian decrees of poperie vnder the name of tradicions and constituciōs of our mother churche, in decisyng the right difference betwene the spirite and the letter, and fynallye in all other poynctes or articles of our religion hauing nowe of late yeres been in controuersie, Erasmus lyke as he is no where ouer vehemente, so is he euerie where both syncere and full. Neither dooeth any wryter more wittily, more earnestely, more aptely, more fmely, more substācially, more piththily, or more plainlye describe and peincte out the vsurped estate, preeminence, and pompe of the bishop of Rome, then he dooeth: aswell in all other places where iust occasion offereth it selfe, as also directelye (though vnder a preatye coulour) in the eleuenth chapitur of the Euangeliste Marke. Erasmus ferthermore is woondrefull in comparyng of fygures of the olde testamente, in applying of allegories, in declaryng of parables, in discussyng of doubtefull questions, in serchyng and explicatyng of profound mysteryes, wherein he euidently declareth himselfe, that he was a man of an excellēt witte, of muche study, of exquisite learnyng, of profound knowelage, of an exact iudgemente, of notable diligence, of woorthye & famous industrie, of singular peinfulnesse, of an encomparable memorie, & of an vnestimable zele towardes the setting furth of Christes most holy ghospel. And yet doeth he with suche prudence & semely circumspeccion so temper his stile, that his verai enemies (as he cannot lacke enemies enough whosoeuer will be an opener & teller of the trueth in matiers of religiō, he cānot lacke enuie of Satans broode, whosoeuer will endeuoure himselfe to ferther the knowlage of Goddes woord, he cannot lacke neyther priuy backebytyng nor yet open reproche to slaundre him, to bryng hym out of credite, to deface hym, to trede hym vnder foote, whosoeuer will be diligent to help bring ẏ ghospell to light: he shal not auoide to be opēly burdened with false crimes, whereby he may be vtterly diffamed, wosoeuer wil trauayle to manifeste the glory of Christes bloud: he shall haue enough to wryte & speake agaynst hym, whosoeuer wil attempte to discouer the iugleyng castes & practise of poperie:) his verai enemies (I saye) that hated him because they hated the veritie, could neuer yet fynde howe to geue him any foile, or howe to take thaduauntage of any suche holde against hym, wherby to confounde his doctrine. Neuerthelesse whan I do in my mynde make a comparison of you thre together, Erasmus in wrytyng this Paraphrase, Quene Katerine in procuring the same to be turned into Englishe, and your highnesse in publishyng the same by your godly iniunccions to be had in vse throughout all parties of this Royalme, me

semeth

semeth I do wel note Erasmes to haue doen ẏ leste acte of the thre. For Erasmus facte dyd helpe onely suche as are seen in latin: the Quenes goodnesse extendeth to the helpe of the vnlearned also whiche haue more nede of helpyng foreward: and your Maiestees benefite it is, that maketh so precious a treasour common to as many as may take profite or fruict therby. And in dede no Christian Prynce there is, to whom the tuicion, proteccion, and stablishyng of any suche bookes or weorkes as concerne the pure settyng foorth of Chryste and his ghospell dooeth so aptely or so duely apperteine, as to your moste excellent Maiestee, to whome by a moste iust and right deuolucion, & discente of inheritaunce of the crounes of Englande, Fraunce, and Irelande, the title also of Defēdour of the feith, dooeth most nerely, moste peculiarly, moste specially, and moste directely belong. Nowe as touchyng the trāslatours of suche bookes as this, although I haue at this present the lesse to say, because I my self haue in a small porciō of this weorke filled one roume of some other man that might haue bene hable to do it better thē I haue dooen: yet can I not but wyshe that emong so many your Maiestees moste aumple & bounteous exhibicions, & so many other godly actes to be doen, as are dayly brought & offred to the gracious direcciō of your highnesse, of your moste dere vncle beyng Gouernour of your Royall person duryng this tyme of your minoritie, & vnder your Maiestee our protectour, and of the other your moste honourable Counsaillours, this thing also myght be peferred to your consideracions, how necessarye a thyng it wer, ẏ some hable, woorthye, & mete persones for dooyng suche publique benefite to the cōmon weale as translatyng of good weorkes, and wrytyng of Chronicles, might by some good prouision and meanes haue some condigne sustentacion in the same. For what Royalme almoste (Englāde excepted) hath not all the good authours that euer wrote trāslated into ẏ mother tongue, whereby the people are made prudent & expert men in the traicte of all affaires, eyther touchyng any disciplyne or els any ciuile matiers? And in Germanye, what good weorke of diuinitie is there, which they haue not in their owne language to the vnestimable edifiyng of the people in ẏ due knowlage of God? For what hath been or is in any common weale the foundacyon of spredyng abrode the knowelage of Goddes woorde, but onely the settyng foorth of the Bible with other good and godly traictises for the declaracion of the same? What thyng hath ẏ whelpes of ẏ Romisht Antichriste so fiercely alwayes barked agaynst, as at the translatyng of Scripture and other bookes cōcernyng matiers of religion into the vulgare toungue for the vse of ẏ people? What any one thyng is there, agaynst the whiche there hathe in all Christen Royalmes (as long as it myght preuayle) been eyther sorer decrees, lawes or inhibicions ordeyned, or more terryble execucion of all kyndes of tormentes and deathes inuented, deuysed, and putte in vse: then agaynst the setters foorthe of bookes concernyng religion? What one thynge hath papistrie in all countreyes more eagrely conspyred, more subtelly coumpaced, or more earnestely practysed to oppresse: then the comyng foorth of Scripture and other diuine weorkes in ẏ vulgare toungue, wherof the rude multitude might gather knowelage? Against what thyng hath there in these last yeres, vntyll Christe (lyke fyer beyng hidden vnder wood) woulde nedes mounte vp & appere abrode maugre ẏ head of the Romishe Pharao & all his tyrannie, agaynst what thyng (I saye) hath there bene eyther mo or sorer thundrebolts shot, of

deprauyng

depraui̇ng, of accursyng, of slaundreyng, of defacyng, of condemnyng, and of burnyng: then against bookes of scripture matiers, translated or wryten in ẏ mother language, ⁊ against the autours of thesame. Untill the Bible ⁊ other good traitises for the explanaciõ of thesame wer in Christiã regions turned ⁊ set forth in the vulgare languages: what kynde of idolatrie, supersticiõ, poperie, errour, ignoraunce, or counterfaict religion did not reigne. As long as the candelelyght of the ghospell was kept hydden under the bushell: what kyng, what Prince, what countrey, what people did not ẏ blynde popyshe guydes lede (as one ẏ is blyndefolde may be lede) till both fell in the pytte. But whã and whersoeuer it hath pleased God by his speciall mercy, grace, ⁊ prouidence to shewe open the light of the ghospell and true doctrine: there hath at once al popishe troumperie euen of it self vanished away, as a myste is dispersed with the heate of the sunne, as smoke is cõsumed in the aier, as duste is blowẽ and scattered abrode with a puffe of wynde, as the night geueth place to the bright day, and as derkenesse vanisheth at the clere light of the sunne. Contrariewyse where the worde of God can not yet geat anye entree to take place, ne the bookes of holy Scripture obteine to be published to the people, what iye dooeth not see, ⁊ what Christiã herte dooeth not lament ⁊ blede to consyder in what blyndenesse, supersticiõ, errour, unquietnesse of conscience, ⁊ trouble of mynde, the selie people dooe liue. It is therfore no small benefite that such persones dooe to a cõmon weale, which are willyngly trauaillers ĩ thys kynde of wrytyng. For as for newe bookes of trifleyng vanities ⁊ profane argumẽtes we nede none, there are dayly so many wrytẽ: but to haue suche workes made common to the publique use of the unlearned multitude, as are the principall best, ⁊ haue bene wryten by noble Clerkes of undoubted learnyng, knowlage, ⁊ godlynesse: therin consisteth suche a publique benefite, as (if I should not nowe be suspected and demed to hunt for my selfe) is in mine estimacion, worthye publique thankes and regarde. For (as Erasmus in his thyrde booke of Apophthegmes, aswell by a sapient aunswer of Socrates, as also by two other preatie stories, the one of Leonicenus and thother of William Warham late Archebishop of Cãtorburie dooeth declare) muche more good, and a muche greater benefite to a common weale dooeth suche an one, as trãslateth or composeth any fruictefull booke or traictise, whych by goyng abrode thoroughout a whole Royalme maie profite al pastours, curates, studentes, and all people uniuersally: then any mã is hable to do by preachyng, teachyng, or geuing instruccions to one cõpany alone, or in one place or countrey and no mo, though he should neuer so rightely, neuer so diligẽtly, or neuer so cunnyngly dooe the same. Now besides that suche a translatour trauayleth not to hys own priuate commoditie, but to the behouf and publique use of his cõtreye: besydes that the thyng is suche as must so throughly occupie and possesse the dooer, and must haue hym so attente to applye that same exercise onely, that he maye not duryng that season take in hande any other trade of busynesse whereby to purchace his lyuyng: besides that the thyng cannot bee dooen wythoute bestowyng of long tyme, greate watchyng, muche peines, dilygente studye, no small charges aswell of meate, drynke, and bookes, as also of other necessaries: the labour selfe is of it selfe a more peinfull and a more tedious thyng, then for a man to wryte or prosecute any argument of hys owne inuencion. A man hath his owne inuencion readie at his owne pleasure without

lettres

lettes or stoppes to make suche discourse as his argument requireth: but a
translatour must of forte in manier at euery other woorde staygh and suspend
both his cogitacion and his penne to looke vpon his autour, so that he might
in egual tyme make thryse so muche, as he can be hable to translate. But whe-
ther of both a man shal applye hymself to doe, he can in the mean whyle dooe
nothyng els he cannot duryng the season bestow hymself on any other occu-
paciō for hys lyuyng, & his necessities & also charges in the meane tyme neuer-
thelesse dooe growe aswell as other mennes. Wherof it cometh to passe, that
a noumbre of suche as would be right willing and diligent to dooe good in
the common weale with this kynde of seruice: yet through defaulte of necessa-
rie maintenaunce, cannot: and certayn that hath both liuyng & vacaunt tyme
enough, for as muche as they see the paines of this trauayle so great, the hyre
nothyng at all, and the capciousnesse of some maligners agaynst the trueth so
readie to depraue the diligent laboure of studious wryters: are for the moste
parte of thē better contented (accordyng to the accustomed prouerbe) to plaie
for naught, then to worke for naught. And by this meanes lye almoste all
good bookes hidden from the people, and all discyplines vnknowen. But
thus hauing vnder the gracious sufferaunce and correction of your Maiestie
shewed my poore opinion, I surceasse any ferther to traict of this matier, leste
I might seme to speake as myne owne frende, whiche in dede I doo not, in so
muche that hauyng your Maiestees benigne fauoure therunto, I mynde and
entende no lesse, then all my lyfe enduryng either in wrytyng or translating, to
employe my simple talente, accordyng to the porcion whiche it hathe pleased
almightie God to measure vnto me: Albeit in this present worke, nothyng it
is that I doo or iustely maye take vnto me as myne acte, sauyng the transla-
cion of the paraphrase vpon Luke, and the digesting and placyng of the texte
throughout all the ghospelles, and the actes (except the ghospell of Marke)
to thentent the vnlearned readers maye perceyue where and how the processe
& circumstaūce of the paraphrase aunswereth to þ texte, & how it ioyneth ther-
with. Whiche my rude & grosse doyng, yf it may please your hignesse for the
respecte of my good will and honeste zele to pardone (for as for thanke I con-
fesse my selfe to haue worthily deserued none for so rude a thyng:) your Ma-
iestees benigne and gracious fauour shall be vnto me suche an encouragyng &
spurre towardes ferther industrie: that emōg the ryche welles of other better
learned mennes studies, who haue aboundaunce of treasoures to conferre &
bestowe to the publique edifiyng of the ignoraunt people, I shall at no tyme
be slacke euen of my penurie and scarcitie to bryng my poore ferthyng also, &
to cast it into the common boxe of helpyng the ignoraūt multytude towardes
more knowelage of God. For truely there is none so good, so sure, ne so ready
a waye to plante the knowelage of God in mennes hertes, to engraue in men
true loue & obedience towardes their Princes and rewlers, to roote vp idola-
trie & superstitiō out of mēnes stomakes, to bryng the people in þ good minde
to deteste & abhorre all kynd of naughtinesse, to bring al folkes to a perfiect se-
curitie of cōscięce in Christes bloud, to reduce the people to an vpright trade of
Christiā religiō: as to fede their gredie houngre & thirst of Christes righteous-
nes, w the Bible, w suche godly omilies, & with this paraphrase & other like
bokes of wholsome doctrine, as your Maiestees zele & deuociō towardes God
hath alreadie moued you to do. For of this young & grene foundacion beeyng
yet veray newly laied, thus muche good edifiyng hath alreadie growen in all

persones consciences: that blasphemie, periurie, mourdre, theft, whoredõ, ma-
king of affraies, & other abhominaciõs ar more detested, thẽ thei wer in ye blind
worlde verai late yeres gon: whiche is a token, that Christe begynneth to dwel
emõg vs. For as Christ groweth, so shall vice weare away. And by eguall de-
grees shall the loue of vertue & the hatered of vice grow in our hertes. A great
maignie that haue hated matrimonye, & yet haue not hated fornicaciõ, inceste,
& aduoutrie, begyn nowe to abhorre and manifestely to flee these and other lyke
pestilences, and to exercise the contraries. Whiche thing if some persones shall
percase denye & affirme to bee otherwise, truely in myne opinion it is not so, but
because it is in so great a noumbre emended, looke where suche corruption still
remayneth, ther doeth it better & more notably appere, as straunge thinges ar
cõmonly more woondred at. For all good & godly folke do now wondre, that
Goddes worde beyng spred abrode & beyng now almoste in euery bodies hãd
and mouthe so common, there shoulde bee any creature in whome any of the e-
normities afore mencioned should reigne. But by Goddes grace & your Ma-
iesties moste holsome prouision it is to be hoped, that through this salue of
Goddes woorde, and other deuoute workes for declaracion of thesame sette
forthe to the people, yf any shepe eyther be scabbie, orels do yet renne a straigh:
thesame shall by the right ledyng of the head bellewearther their Prince, and by
the whystle and voyce of their good Pastours, be reduced to suche a concorde
and vniformitie, that they wyll full and whole goe the streight pathwaye of
Christes doctrine, vntil (accordyng to hys promysse) there shall of vs al bee but
one folde, & one shepehearde, as your most excellent Maiestie by setting forthe
suche bookes as maye edifie your people of all states & degrees in the know-
lage of goddes woorde, & in innocencie of lyfe doeth labour to haue it. Whiche
your godly purpose & desire (if I may wyth your gracious pardone saye myne
opinion) I verayly suppose that no creature is of suche wicked herte to hindre,
except if any suche there be, (whiche thyng God of hys great mercye and grace
forbid) that would not with his good wil haue your highnesse so well to pros-
per, flourishe, and growe, as to the honour and glory of God, to the coumfort
and reioycyng of al your wel willers, to the terrour & drede of al your foes, and
to the welth and honoure of all your Royalmes and dominiõs (God be than-
ked) ye nowe do. And doubte you not moste excellent Soueraigne, but that so
long as your Maiestee by the aduise and assistence of your said moste dere vn-
cle and the other your moste honourable Counsaylours shall tendrely seke &
sette foorth Goddes glorye, framyng and traynyng your people to walke in
his preceptes: so long will God prosper you in all affaires, who can no more
be false of his promisse, then he can ceasse to be God. If ye reade the fifth cha-
pitur of Iosue, & the fifth chapitur of Iudith, (besides many places mo aswell
in the bookes of the kynges, as also in other bookes of the Scriptures) ye shall
playnly fynde how meruaylously God protected, saued, prospered, and pre-
serued the people of Israell so long as they walked in his preceptes truely and
syncerely, wourshippyng him & kepyng his lawes, agaynst al the force & violẽce
of al their enemies, wer they neuer so innumerable, neuer so puissaũt, neuer so
well appoyncted for battayle, nor neuer so fierce. In ye fifth chapitur of Iudith
emong other notable testimonies of Goddes tendrenesse ouer Israell, and by
their exaumple ouer al suche as truely serue him, it is conteyned, ye whan word
gaue to Holofernes Prince & Captain general of the warre of the Assyrians
vnder

vnder the kinge Nabugodonozor, howe the children of Israel prepared theimselfes to make resistence against him and his armie Royall, and he had demaunded many questiōs of the Prynces of Moab and of ye Captaines of Ammō concernig the power of ye Israelites: Achior ye Captain of all ye Ammonites, whā he had in a long processe declared vnto Holofernes how woondrefully Israel whan they truely serued god, had euermore frō time to tyme been preserued, & had preuayled agaynst al their enemies: & contrariewyse how god had alwaies plagued them whan soeuer thei fell from hym to wurship false Goddes: thus dooeth he conclude and knit vp his oracion. Therefore my Lorde (sayeth he) make diligent inquisicion: If this people haue doen wickednesse in the sight of their God, than leat vs goe vp agaynst them. For doubtelesse their God wyll deliuer them into thy handes, and subdue theim vnto thy power. But if thys people haue not displeased their God, we shall not be hable to withstand them. For their God wil defende theim, & so shall we be a shame to al the worlde. &c.

I therfore wyth all tendrenesse of herte, beseche almightie God that this your godly purpose of settyng foorth the woorde and glorye of God, (whereunto hys moste holye spirite, firste moued your moste noble father, and hath nowe more strongly and effectuallye wrought thesame in your Maiestee,) maye neuer slacke . And than I nothyng doubt, but that, accordyng to the moste earnest and thesame vnceassaunt prayers, not onely of al vs your moste feithfull louyng subiectes, but also of all other good and godly people, he shall in all thynges moste prosperously continue your moste noble and most gracious Reigne ouer vs, pouryng and heapyng into you as into a vessell of singular prerogatiue peculiarly chosen, the righte and true administracion of his lawes and of your common weale, whiche by hys speciall grace he gaue vnto Moses and vnto Iosue: the lyke testimonie of feithfulnesse and of beeyng a man chosen after his owne herte, whiche he gaue vnto kyng Dauid: the singular gifte of wysedome, rychesse, magnificence, and renoume, wherwith he notably aboue all others endewed kyng Salomon: the fortunate and prosperous successe in battayle (if necessitie of war must come vnto you) that he sent vnto Abia: no lesse integritie and purenesse of liuyng ioyned with effectuall takyng awaye of supersticion, then the scripture reporteth of good kyng Asa: the same grace to sette your people in good ordre, and to constitute echewhere within your Roialmes and dominions, prudent, vpright, & discrete Magistrates to minister iustice, and to haue God with you in all your affaires therfore, as we reade of noble kyng Iosaphat: the lyke prosperitie and cōtinuaunce of moste victorious reigning that God sent vnto Ioathan kyng of Israell: the lyke addicion of yeres to your naturall tyme, that Ezechias had: and finallye the luckie and prosperous olde age, whiche God gaue vnto Abraham, with semblable happe for propagacion of sede for your succession by such a noble Sara as maye be a condigne spouse to be coupled with so noble a Kyng.

Exod. xviii Deu. xxxi. & Iosua. iii & iiii. &c. i. king. xvii iii. kyng. iii iii. kyng. xv ii. Par. xiii. iii. kyng. xv & ii Parall xiiii. & xv.

ii. Paralip. xvii. & xviii iiii. king. xv & ii parali. xxvii. iiii. king. xx

Wherunto all true Englishe
hertes that shall
fortune to reade or heare
these presentes, I doubte not
wil with one voice saye.
Amen

To the Ientel christian reader

Nicolas Udall wisheth health, grace, and peace in God the father, and in his sonne Jesus Christ our saluiour

Thou hast here good Christian reader the paraphrase of Erasmus upon the ghospel, that is to saye, a treasour, and in maner a ful librarie of al good diuinitie bookes. For whatsoeuer thig any of the auncient doctours of the church leaft behynde hym, whatsoeuer in any catholike wryter is conteyned, whatsoeuer any notable good expositoure hath sette foorth for the syncere and playn declaracion of the newe testament: the pith and substaunce therof hath this man with a clerkely iudgement compendiously and briefly, as it were in a summe, couched together in this one worke. Neyther was there euer any worke so easie to be understaded of the reader, which hath had more cunnyng shewed in it, as by hys owne annotacions upon his translacion of the new testament it may euidentely appere, in which annotacions he approueth and declareth himselfe with such diligent obseruacion and markyng to haue perused all libraries, all wryters, all bookes: as verai fewe studentes dooe use to reade and laboure any one autour in any one particuler facultee or disciplyne. Accept this autour therfore deuout reader & with glad will enbrace so profitable a meane and instrumete, wherby thou mayest (whout any ferther trauayle then onely readyng markyng, and bearing it awaye,) so easily atteyn to ye clere understanding of ye ghospel. Reade it with a pure & a charitable herte, & with a single iye void of al maner parcialitie of affeccion or of enuie: & thou shalt espye therin suche edifying, as may be mete for thy state of knowleage and aptitude or capacitie, what euer it be. For lyke as in ye most holy & blissed testamente there is both pappe for yonglinges in the feith and in ye knowleage of Goddes worde, and also sound meate for such as are well entred & hable to brooke higher thynges: euen so in this auctour, are al thinges aptely tempered to enduce and traine the grosse & ye rude multitude, aswell of Curates and teachers, as also of other priuate readers: to fede the weake with suche doctrine as they are hable to receyue: to sharpen & make eager suche as are hongrie of ferther knowleadge, and to minister unto the learned or eloquent teachers, matier sufficiet wheron to ground much profound & the same right Christiā doctrine. Accept it willingly & rendre thankes first to God, who of his infinite mercy & grace hath in these our dayes sete suche a noumbre of suche good wryters (and emong them Erasmus as one of the chiefe and principall) not onely to geue clere lyght, but also to open a waye unto the pure & perfecte knowleage of Goddes worde, and than to your moste excellent Soueraigne good kyng Edwarde the sixte, who emong the other his moste princely and moste Christian actes, dooeth so soone and so effectuallye begynne, first with the promotyng of Goddes worde and glorye beyng the fountayn & grounde of al good successe welthe and prosperitee: & thirdely to Quene Katerine by whose good meanes and procurement this present worke hathe been by soondrie mēnes labours turned into our vulgare toungue, wherby the kynges Maiestee, (whose principall desyre & trauayle is to doe all thinges

possible

possible, wherby his moste tenderly beloued subiectes knowlage may be ferthe-red, their conscience staighed in a syncere doctrine of Christ, with a perfeict fra-myng and confirming of the same in a good conuersacion of lyfe,) myght by hauing so notable a good mateir in readinesse, bee the better occasioned to put foorth so fruitefull an exposicion of the ghospell. For a paraphrase is a plain settyng foorth of a texte or sentence more at large, with suche circumstaunce of mo and other wordes, as maie make the sentẽce open, clere, plain, and familiar whiche otherwise should perchaunce seme bare, vnfruitefull, hard, straunge, rough, obscure, and derke to bee vnderstanded of any that wer either vnlear-ned or but menely entreed. And what is this, but a kinde of exposicion, yea and that of the most piththie and effectuall sorte? How muche therefore art thou bounde deuout christian reader, (and especially ye priestes and Curates that either haue not been brought vp in studie of letters and of diuinitie, or els haue not such store of bookes, as maie bee sufficiẽt for mainteinyng of your studies) how muche are all ye bound (I saye) vnto the kynges most excellent Maiestee and his most honorable and worthie Counsaillours, who of a speciall regarde & consideracion of the ignoraunce & defaulte of litterature (which hath reigned in most parte of the Clergie of England aswell to the great detrimente, harme and decai of religion in the christian flockes to their spirituall charge commit-ted, as also to theire owne intolerable perill and daungier, whan at the gene-rall date of accoumpte and audite to be made at the throne of God, it shall bee required at their handes how and what they haue taught to the ignoraunt multitude, for whose solles (as touching theyr institucion in the faithe & in the lawes of God) they must aunswer before a rightfull iudge, whom no man shal be hable to corrupte, beguyle, deceiue, or escape) haue by their mooste good po-licie founde a meanes, howe bothe ye and all the people maye with a great dele lesse time, studie, labour, yea and also charges, then wer wount to bee bestowed in plaing at tables, boules, cardes, & other vnlawfull games, haue in a fewe leaues a whole library of good doctrine, bothe for the priuate edifiyng of eue-ry one particularlye, and also for the enstruccion and teaching of eche other in common. Whatsoeuer ignoraunt person is desirous of knowlage, and can bee contented to learn: whosoeuer is not of an herte so indurate, but ẏ he can abyde suche good bookes, as may further Christes doctrine, whosoeuer is not of an extreme malignaunt stomake agaynst the due setting furth of Gods woorde: whosoeuer is not suche an enemie to the glorie of God, that he enuieth the bene-fite of Christes bloud vnto England: whosoeuer is not either of suche blind-nesse that he cannot see the truthe, or of suche peruerse and froward malice that he wyll not, or of suche cancard obstinacie that he wil against the spirite and a-gainst his conscience wilfully withstande & resist all good thinges whiche maie induce men to the knowelage of God: whosoeuer doeth not hate the light of the gospell: whosoeuer is in his herte a fauourer of the truth, and of the kynges Maiesties moste godly procedinges, hath no lesse cause but to enbrace Eras-mus, whose doctrine the most & best part of al Christian Royalmes & vniuer-sities hath euermore allowed & iudged to be consonaunt to the truth, & also is boũd with immortall thankes to praie for the kinges most excellent Maiestee for this his moste gracious setting foorth & publishing this present worke to the vse of suche as haue nede therof. And where the said Erasmus ferre other-wise then a great numbre of ẏ scholasticall sorte, & other vnlettred expositours

of these last blinde seasons, hath written these his paraphrases in as ornate a stile as he hath the moste parte of his other volumes: is not (as some barbarous bloundreers haue for safegard and defence of their owne poore honesties alleged) a thing vnsemyng for bookes of holy scripture matiers. For diuinitee, lyke as it loueth no clokyng, but loueth to be simple and plain, so doeth it not refuse eloquence, if thesame come without iniurie or violacion of ye truth. For who writeth more ornatelly then the Greke diuines, Basilius, Gregorie Nazianzene, Theophilactus, Chrisostome? or who in latine more elegauntely than Lactantius, Hierome, and diuers others? Albeit in this Englishe paraphrase the translatours haue of pourpose studyed rather to write a plain stile, then to vse theyr elegauncie of speche, partly because there cannot in al pointes be expressed in the Englysh toungue the grace that is in the latine, muche lesse (of my self I speake) the pleasauntnesse that is in the stile of Erasmus, a man of moste excellent learnyng and exquisite eloquence in this kinde (though in dede not altogether a Ciceronian, but yet feacte, pleasunt, swete, elegaunt, and sensible) and partly because there was a speciall regarde to bee had to the rude and vnlettreed people, who perchaunce through defaulte of atteignyng to the high stile, shoulde also therby haue been defrauded of the profite and fruicte of vnderstandyng the sense, whiche thyng that they myght dooe, was the onely pourpose why it was first translated, and nowe by the kynges moste excellent Maiestie willed to be read. For as for the learned are hable enough to helpe theimselfes without any translacions at all. Neither are these translacions to bee depraued, because some reader would perhaps otherwise haue turned some thinges, then he shall here reade it. For no two enterpreters there bee, that in translatyng out of any one tounge into an other, would agree in al poyntes of stile or enditeyng, as (best for this purpose) it maie appere by the aunciente fathers of the Churche, whose allegacions of places of holy Scripture moste commonly varie in wordes, and agree not but in sense. And the same interpreter that woulde haue translated some parte hereof better then it nowis, would in sum other pointes perchaunce haue dooen it wurse. Therefore euerie man ientilly take and interprete an others labours, and beare with his infirmitie, if not in consideracion of his studie and trauail, yet at lestewise for respect of his good zele and godly entente to ferther knowlage. If it come to the handes of suche as can and will without disdeigne or arrogancie take his penne and emende any thing that his good and vncorrupt iudgement shall see mete to bee corrected: I suppose that besydes the rewarde of God, and the publique thankes of his countrey, he shall also priuately deserue and receiue immortal thankes of the translatours, whose desire is to haue it well. Neither doe I suppose any to be of suche minde, that he would disdeigne or be grieued to see his thing bettered, as in this great worke some thinges are in dede here and there otherwise penned, then the firste translatours wrote it. For this is as a common worke of buildyng, to the whiche are hyred many soondrie men of occupacion: and in case some man bee makyng a doore, a windoore, or a frame: though an other of thesame occupacion putte his hande to the betteryng and perfectting of it, yet is not the so dooyng any displeasure nor cause of grutche to the other: but rather a beautifiyng of his dooyng, and a cause of rendreing thankes to the partie that of good wille and zele without presumpcion, did put his helpyng hande to a good purpose. And sembleably in this common worke of

the ghospels vineyarde (for asmuche as every labourer hath his iye directed to the onely marke of settyng foorthe the glorie of God, and his moste holye woorde,) no man meaneth any rebuke or derogacion to his felowe, whan he emendeth somethyng that was to bee refourmed or altered: but rather semeth to craue the lyke help of the other again in his owne doinges, because it is euident that any man can ferther see, and can bee a more indifferent iudge in an other mannes doynges, then he can be in his owne. Geuing therfore firste laude, prayse and thankes to God for all his giftes and than to our moste excellent king Edwarde the sixth for so gracious accepting, fauouring, & mainteinyng honest and godly studies: least euerie man employe his good talentes that God hath geuen hym, to the publique vse of seruyng and profityng his countrey, & to the common edifiyng eche of other in Jesus Christe our Lorde: to whom together with the father, and with the holy ghoste, be all honour laude, and glorye worlde without ende. Amen.

(⁂)

To the moste vertuous Ladie

Quene Katerine, late wyfe to the moste noble, and moste victorious kyng Henry the eyght of moste famous memorie, Nicolas Udall your moste humble seruaunt wissheth healthe, grace, and consolacion in our Lorde Jesus Christe euerlastyng.



Here youre excellent highnesse moste gracious Quene Katerine, sence the tyme of youre firste callyng to the estate and dignitie of espousall ⁊ mariage with the moste noble prince that euer reigned, kyng Henry the eyght, hath neuer ceassed by all possible meanes that in you myght lye, to mynde to auaunce, and to encreace the publique commoditee and benefite of this common weale of Englande: I fynde on euerye syde so great, and the same so woorthie matter of gratulacion, and thankes geuyng vnto God, that I cannot tell on whose partie firste to commence and begynne the same: whether on your owne behalf, whom God of his goodnesse did for your singulare and the same moste notable vertues, without any youre expectacion or hope soodainly putte in kyng Henryes mynde to chose, call, and auaunce to the dignitie ⁊ estate of a Quene: or on kyng Henryes partie, whose good happe it was so aptly to choose suche an one as shoulde afterwarde bee a feithfull and continuall coadiutrice vnto hym, in all his moste deuoute ⁊ godly procedynges concernyng the knowlage of God, and his woorde to bee set foorth to the people: orels for Englandes cause, to whose publique benefite and edifiyng in true religion all these your vnceassaunt peynes and trauailes do finally redounde. Leauyng therefore the prosecucion of so large a mattier as neither my slender witte can well contriue, nor my rude penne is hable to wielde: I shall at this present onely thanke God in you, and you in God, for causyng these Paraphrases of Desiderius Erasmus of Roterodame vpon the newe testament to bee translated into Englishe, for the vse and commoditie of suche people as with an earnest zeale, and with deuout studye dooe houngre ⁊ thyrst the simple and plain knowlage of Goddes woorde: not for contencious bableyng, but for innocent lyuyng: not to bee curious searchers of the hyghe misteries, but to bee feythfull executours and dooers of Goddes byddynges: not to bee troubleous talkers of the Byble, but syncere folowers of Goddes preceptes therin conteyned: not to bee vnreuerent reasoners in holy scripture, for vain settyng out of theyr peincted sheathe, but to be humble ⁊ lowly woorkers of Goddes glorie: not to be curious disputers in the ghospell for the defence and maintenaunce of theyr inordinate lustes and carnall libertee, but to be vpryght walkers in holy conuersacion of life in the rule of the ghospel prescribed. Whiche kynde of doctrine, forasmuche as no one wryter hath laboured in all poinctes and behalfes more vncorruptly or more playnly to ministre vnto the simple reader, then this authour by a perpetuall discourse and continuacion of the texte dooeth: your highnesse vndoubtedly in procuring the same

to be

to be turned into Englishe, hath not onely after a moste godly sorte bestowed your charges: but also hath in the thingself doen unto the cōmen weale a benefite by so many degrees surmountyng and passyng any other acte of your great largesse and benignitee, as the soule is better then the body, as spiritual edifiyng is aboue temporall supportacion, as ghostly foode and coumforte exceedeth corporall relief or cherishyng, and as heauenly treasoures excell all worldely giftes or richesse. And in that your highnesse for the more spedy expedicion of your moste godly purpose to bring Goddes woorde to the more light, and to the more clere understandyng, distributed this woorke by porcions to soondrie translatours, to thentent it might al at once be finished, ne the deuout Englishe readers any long tyme defrauded of so fruitfull and so profitable a woorke: ye haue therein moste gracious Ladie, right well declared bothe how muche ye tendre Goddes honour, and also how earnestly ye minde the benefite of your countrey. Whiche your countrey what they are not able in facte with condigne thankes to requite, dooe and euer wyll, (as they are moste bounden) supply with perpetual commendyng your highnesse to God in prayer, whiche I thinke to bee the onely rewarde ye looke for or desyre. As touchyng the translacions (because they are of soondrie persones dooynges) though there appeare in theym some diuersitie of style and endictyng: yet is there in the wholle woorke no contrarietee of doctrine. Though euery translatour folow his owne veine in turnyng the Latin into Englishe: yet dooeth none willyngly swerue or dissent from the mynde and sence of his autour. Albeit some goe more nere to the wordes of the lettre, and some use the libertee of translatyng at large, not so precisely byndyng theimselues to ye streight interpretacion of euery woorde and syllable, (so the sense be kepte:) yet dooe they all agree (euery one as his veine serueth hym) in feythfullye rendreyng the sense of theyr booke. So that if any persones there be eyther of such high conceipte and opinion of theimselues that they can lyke no mannes doinges but their owne, orels of suche unientlenesse that they wyll not well interprete simple mennes dooynges, whiche theimselues can for the moste parte sooner fynde faulte withal then emende, orels of suche morositie and waywardnesse that theyr stomakes cannot beare with any other mannes labours, bee they neuer so honestly entended or bestowed: suche are in this behalf rather to bee contemned and left to theyr insolent disdeignefulnesse, then either to be pacified or aunswered unto. The partes of deuoute readers are with immortall thankes to receyue and take the fruicion of honest and godly studies, the office of learned men is without deprauyng or derogacion of other mēnes diligence, and without any arrogancie on theyr owne behalfes, to employ their good talentes to the publique behouf of theyr countreye, and to the furtheraunce of godly knowelage: the office of euery studious and diligent writer is to haue his yie directed to the publique utilitee only, and than to think his upright well doynges a sufficient price and rewarde of theimselues, and so without respecte of any worldly rewarde or thanke, to referre the fruite and successe of his labours to God the mocioner, the auchour, and the woorker of all goodnesse. As touchyng Erasmus and the doctrine that his bookes doo sowe, although I haue before this tyme somewhat saied aswell in my preface unto your highnesse before the paraphrase upon the ghospel of Luke, as elswhere: yet can I not omytte thus muche to saye in his defence, that in case a-

nye persons bee enemies to Erasmus wrytyng, it procedeth more of theyr enuie, of their vnquietnesse of mynde, and of theyr hatred against the light and grace of the ghospell clerely now arising, and plenteously spreading it selfe abrode, then of any fault or iust deserte in Erasmus. Who so wincheth and kicketh at the ghospell, in deed cannot but spurne at Erasmus, who hath wt incomparable studie & trauail shewed hymselfe a diligent labourer in Christes vineyarde. And truly whomesoeuer I perceyue to be an egre aduersarie to Erasmus wrytynges, I (as my poore iudgement leadeth me) cannot but suppose the same to bee an indurate enemie to the ghospel, whiche Erasmus doeth according to the measure and porcion of his talent feithfully labour to sette foorth and promote. But lyke as whan man is in a feure, or wt any other grieuous infirmitie distempered, the better that the drynke is, the wurse it tasteth in his mouth: so whan the herte is corrupt with malice and hatred of Gods truth, the better that the doctrine is the more it offendeth. Sore yies cannot abyde the bryghtnesse of the sunne, nor a corrupte hearte the clere veritee of Gods woorde. Persones indurate are the wurse for reading of holy scripture: neyther dooe they of any thing take more occasion of slaundre and offence of conscience, then they dooe of holy scripture, whereby their conscience should bee edified. Some there bee of suche malicious hardnesse of herte, that they can abyde neyther booke, ne teachyng, ne readyng, ne any thyng els, that maie helpe or emende the ignoraunt peoples knowelage: And suche, bicause they woulde lette and stoppe Goddes glorye, deprave all good thynges, and pronounce theym to bee naught. But suche are in this behalf not to bee passed on, ne to be hearde. For as a bodye corrupted with yll humours or diseases, the more and better that it is nourished with good meates and drynkes, the wurse it is: so a cankarde stomake and a wicked herte, the more holsome doctrine that is ministred vnto it, the more it is indurate, the more dooeth it enuie the publique welfree vnto men, and the more dooeth it striue & wrastle againste the veritee. Pharao was neuer more eagre in persecutyng the people of God, then whan he was by daylye plagues and miracles most of all prouoked to conuert. The Pharisees neuer more furiouslye swelled, ensourged, or raged against Christe, then whan he alleged holye scripture vnto theym, or brought against theym the testimonie of their owne lawe whiche they could not denie. The scripture of God is al good and godly, yet lyke as the same to the good spirite is a sure porte of tranquillitie and peace, so is it to the wicked conscience a stumbleyng blocke, and a stone of offence. Out of one and the same floure the Bee gathereth honey, and the spyder sucketh venome: so great diuersitee of operacion there is in good and euill natures. And the common faulte that malignaunt persones dooe allege against the publyshing of Goddes woorde in the mother toungue, & against the settyng foorth of holsome and godly exposicions vpon the same, is that suche bookes cause sedicion against the doctrine, and than laye theyr fact to the doctrines charge. This hath euermore hitherto been the practise and conueighaunce not onely of the Romish Pharisaicall sort, but also of the auncient enemies of Goddes trueth euen from the beginnyng. Neyther haue this malicious generacion euer as yet vsed anye other waye or coulour to deface the truth, to let the good procedyng of Gods worde, or to stiere and prouoke the indignacion of Princes and Magistrates against the publishing, or a-

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gainst the true preachers and teachers therof: but onely by allegeyng that it wyll mooue sedicion and teache errour: where in dede Goddes woorde is (as ye would saye) a perfeicte touchestone whereby to fynde out and to trye suche cancard stomakes, as would fain rebelle & moue sedicion, and would gladly haue it so to bee. For otherwyse a great wonder it wer, and a veraie straunge thing, if the woord of God, or this paraphrase, or any other lyke godly exposicion of the ghospell (whiche is in sense none oher but the doctrine of Christ and of his Apostles) should corrupt the readers or teache errour, or moue sedicion. God and his moste holy woorde is altogether peace, vnitie, concorde, and perfeict charitie. Goddes woorde teacheth none other doctrine but peace humilitie, subiection, and so muche obedience to the Princes and Magistrates, as the Romishe Babylonians would not by their good willes haue to be put in the heades and hertes of the ignoraunt people. But this colour haue the enemies of Goddes woorde euermore vsed to suppresse the ghospel. So did they by al the Martirs, so haue they doen by the true preachers, so did the olde Jewes by the auncient prophetes of God, and so did ẏ old Pharisees by Christ hymself, whose moste grieuous crymes wer that he drew al the worlde after hym, that he taught and sowed erroneous doctrine, that he seduced the people, and that he made hymselfe a kyng. And the malicious Jewes layed to Paules charge, that he begoonne to be a sedicious moouer of rebellion against Ceasar: not that the thyng was so in dede, but because the same was a cocksuer waie to make al obedient people hate the ghospell, and to prouoke the rewlers & Magistrates to suppresse it. But the lorde, who of his merciful goodnesse hath of late sent out the clere radiaunt sunnebeames of his hollye woorde and veritie to shyne ouer all christen regions, will (I trust) so continue the light of the same, that the simple flocke shall bee hable to discerne the spirites of men, & liuely to know the vngodly malignera, whiche by cauiling and deprauyng all good thinges, doe wrastle and strougle (as muche as in them lyeth) to kepe the ignoraunt multitude in blyndnesse. In the meantyme all the simple Englishe congregacion is bound continually to praye for your highnes, that haue for theyr vse and behouf procured the translacion of this present paraphrase vpon the ghospell of Matthew and vpon the residue of the newe testament, wherby they may with a more coumfortable and pleasaunt readyng in theyr owne mother tounge, bothe encreace from daye to daye in knowelage, and also continually bee edified in true religion, nouzeled in right opinions trayned in sincere doctrine, and confirmed to walke in perfeict innocencie and integritie of a true Christian lyfe accordyngly.

¶ The preface of Erasmus vnto his paraphrase vpon the Gospell of the Euangelist Matthew.

¶ To the moste victorious Emperour Charles, the fift of that name Erasmus of Roterodame, gretyng.



Beyng not ignoraunt, Charles Emperour most victorious, howe muche godly feare and reuerence also is of due congruence to be geuen, partely vnto all holye scriptures, whiche the holy fathers through the inspiracion of God, haue left vnto vs, and especially vnto that part of scripture, whiche maketh an vpright and faythful relacion of suche thinges as the heauenly father eyther wrought in facte, or spake in woordes, for the health and saluacion of the whole world, through his sonne Jesus: and being ferther priuie to myne owne vnwurthynes, where not many yeares goen, I first attempted to set hand to making a paraphrase vpon Paules Epistles, for the playner vnderstandyng of them (which thing to doe came vpon me at that tyme of a sodain pang, euen of myne own minde) I did no lesse, then think myself to enterprise a verai bold and presumpteous acte, and an acte (as the prouerbe sayeth) of a right daungerous hazarde, in so muche that after I had in one or twoo or three chapiters, taken a prouf, & assaye of the worke, how well it woulde doe, I was vtterly mynded to pulle downe my sayles againe, and to surcease from the course that I had afore apointed to take, vnlesse a wundreful consent of my frendes beyng men of lernyng, had perforce constrayned me to procede with that I had begon. Neyther could I for their most earnest desires, be at any rest or quiet, until I had fully ended and finished all that euer there was of the Epistles Apostolical, whereas I had not taken in hand to medle, but only wt those epistles whiche without all controuersie or doubte wer wryten of thapostle Paule. It hath not at al tymes framed wel with me, ne come to good ende, when I haue ben ruled to doe thynges at the mocions & instaunt pricking forward of frendes. But yet in this thing neuerthelesse I was not a litle proude of my selfe, that this my bolde aduenturyng had come muche more happily to passe, then was loked for, as well for myne owne parte that was the maker, to whome it purchased least enuie and grutche of men, of al the wurkes that euer I wrote: as also on the behalfe of all suche, as are studentes and suters to atteigne to the philosophye of the gospell, who doe euery man more then other, geue me thākes for that by meanes of myne industrious labour, they haue to the better knowlage of thapostolicall wisedome, eyther been moued and stirred vp, or els furthered. But whā I had cleane dispatched myself of this great charge and taske, I loked not that I shoulde at any tyme afterward, haue any more to doe with this kynde of writing, & beholde the right reuerende father Mathew, Cardinall of Sedune, (by whose aduise and instigacion I had afore made vp all thepistles canonical) at what time I spake with him at Bruxels, to welcome hym into the countrey, according to my duetie, after his returne from the counsell, whiche had than been holden at the citie of Wourmes, euē by and by at the first entring in talk with me, euen lyke a man that had deuised vpon it afore, begynneth to exhorte me, that what I had afore doen vpon thapostolicall Epistles, the same I shoulde also doe vpon the gospel of Mathew.

thew. I on my partie anon made myne excuse by many thynges, firste that it was alreadye an acte bolde and ouerbolde, that I had attempted the same vpon the writinges of thapostles: secondly that the Apostles in dede wer godly men, yet neuerthelesse men they were, but the maiestie of Christ to be more great, then that it myght be lefull to aduenture the doyng of suche a thyng in his wordes. And though the maiestie of the worke did not put of & dryue one awaye, yet the nature of the argument or matter of the gospels to refuse the thyng, & not to suffre one that should go about to make a Paraphrase, & not onely for that there are in the gospel persons of diuers and sundry sortes, vnto whom while the wordes and talke is so applied as to euery of them for his rate or degree maye best accorde, it commeth to passe that the wryters penne is kept shut within the enclosure of an excedyng streyght grate, because it is debarred from that libertie, whiche all other sortes of commentaries doe suffer and receiue (for a paraphrase also is to be reputed as a kynde of commentarie.) Furthermore where as a good porcion of the gospel consisteth in makyng report of this and that acte doyng, and that of a simple and a plain report without any curiositie, one that should in this parte make a paraphrase shall seme nothyng els to doe, but at noontyde to light a candell, as the prouerbe of the Grekes doeth call it. Nowe ferther, wheras the auncient doctoures and wryters doe in expounyng the allegories, partly varie, not declaryng it all after one waye: and partely so handle themselues, that to me they seme oft tymes to playe and dalie with it, nor myght expresse or bryng in the same allegories, but vnder the persone, eyther of Christ, or els of the euangelist, it is euident and well to be knowen in what narow streyghtes I should trauayle. I let passe and saye nothyng, that Christe in suche wyse spake certayn thynges, as he would not haue the same to be vnderstanded at the tyme of the speakyng of them: of whiche sort this here ensuyng is one: Destroy ye this temple, and within thre dayes space I wyll buyld it vp agayne. And also of byyng a swearde: of the Phariseis leuen to be eschued. And truly in that same his talke, where he foreshewyth the distruccion of the citie of Hierusalẽ, and prophecieth of the ende of the world, and of afflictions long after to ensue vnto the Apostles, Jesus doeth so intermedle and temper his talke, that me semeth his will and pleasure was to be darke and not vnderstanded, not onely to the Apostles, but also vnto vs al. There be also certayne places (as I thinke) almost vnpossible to be expouned, of whiche sort one is concerning that sinne against the holy goste shall neuer be remitted: an other concerning the day of iudgement, reserued to the knowlage of the father onely, and vnknowen euen to the very sonne selfe. In these places and suche lyke, yf one wryte commentaries, he maye at his pleasure without daungier reporte the sundrye opinions of sundrye expositoures, he hath libertie frankly to confesse and acknowlege that he doeth not vnderstand the mening of the place. But one that maketh a paraphrase hath not ẏ lyke libertie nor power. Moreouer certaine thinges there be in suche sorte spoken, that they touche and concerne euen these verai times that now are, in which our tymes right many thinges there be, ferre disagreyng from the institucions & ordenaunces of the Apostles. And suche thynges although the Euangelistes foreknew them by ẏ spirite of prophecie, yet certes vnder the persones & names of the Apostles, they can not be reported, but both coldely & also euredly: There was yet also an

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other point that moued my minde, which was, that in case I should take and bestow this labour vpon Matthew only, there would byandby be some that would make instaunt & earnest request for to haue the lyke doen vpon al the residue of the Euangelistes: whose wyl & desire if I should folow, than must it cum to passe, y I must many tymes more then once make repeticion of one maner matters, that is to wete, of all and euery matter in whiche the Euangelistes did among themselues accorde. Or, if on the othersyde I should tye and linke together a certaine continuall processe of tellyng the thinges, & so to make but one whole tale of them al together: than (forasmuche as to declare and to open al the places which in the Euangelistes seem to disagree, is nothyng els but to be coumbreously entangled as it wer in a certayne mase) could I neuer haue been hable to doe that is to be doen, for the clerenesse and light that a Paraphrase ought to haue. Whan with these & veray many mo argumentes and reasons, I desired to be ridde of the charge that was layed vnto me, to go in hande withall, wheras I thought my selfe to haue a good cause, and an excuse that might haue preuailed: yet did the sayed Matthew vanquish me by his eloquence, he got the ouer hande of me by reason of his autoritie wherby he might commaunde me, takyng on hymself the daungier and hasard of all the whole matter. Neyther durst I bee so bolde as any longer to striue or strougle against the aduise and counsail of hym, whose counsailes your Maiestie customably vseth in most high and weighty affayres, not vnwyllyngly to folowe. And yet where as I had not euen plainly taken the matter vpon me, but had onely promysed that I would one day assay yf happily the thyng would frame & go forward: he than iourneiyng towardes Milan, had made assured warrantise vnto the Germaines in my behalf, that the worke should this instant winter season cum foorth. Wherypon I cummyng backe my self again vnto Basile, was in suche wise on eche side continually called vpon of my masters the Germaines, being crauers not of the lest importune sort, that because I would in any wise discharge both his promyse & myne own honestie to, I finished vp the weorke with litle more then a monethes labour. And God he graũt that bothe the cõmaundement of hym and the obedience of me, may be to all persons luckie and fortunate: and I trust it wyll so be if your maiestie will fauourably acknowlage and accepte this slender gifte & present, to the same dedicated. But here perchaunce some man that knoweth you by none other title sauing onely by the name of Emperour, wyl saye: What is a booke of suche an argument or matter as thys for a prince seculer, whiche it had been more mete and conuenient to haue dedicated vnto abbottes or bishops. For aunswer wherof, first me thinketh it a thyng aptlye geuen, whatsoeuer thyng beyng honest, is put vp to a Christen prince. And besides this, where as no prince is so seculer, but that he hath to doe with the profession of the gospell, the Emperours are anoynted & sacred for this very purpose, that they may eyther mayntayne or restore, or elles enlarge and sprede abrode the religion of the gospel. Ergo than (wil some man saye) the Emperour is not a teacher of the gospell, but the defendour of it. I graunt that: but in the meanwhyle mete it is, not to be ignoraunt what maner thyng it is, for whiche one taketh armour to defende it. And forsoth whã I consider that herte and mynde of yours in suche wise to bee geuen vnto religion and to godly deuocion, that to Bishops & Abbottes it may towardes

the studie of godlinesse, bee aswell a rule, as also a spurre, me semeth, I can not dedicate this gifte vnto any man, more conuenientlye, then to youre maiestie. So that the thyng whiche I myght aptly haue dedicated to any Christen prince, and more aptlye to a Christen Emperoure: I doe moste aptly of all dedicate vnto you Charles. Muche lesse apte thynges doe they bring vnto you, that geue you great gyftes of precious stones, that are gayson to bee found, of lustie fierce horses, of houndes, & of riche hanginges, that cum oute of farre straūge countreyes. And moreouer forasmuche as the Euangelistes haue writen the gospel vnto all folkes, no persone excepted: I do not see, why it shoulde not of euery man bee read. And I haue so handled it, that it maye bee vnderstanded, euē of suche also, as are vnlettered. And suerly it shal with excellent good fruite be read, if euery bodye shall take it in his handes of the only mynde and entent, to bee made thereby a better man then he was afore: and not apply scripture of the gospell to his owne affeccions, but contrarywyse refourme and correct his lyfe and his desyres, according to the rule and prescription therof. I haue in this present worke chiefly folowed Origenes, beyng singularly aboue others experte in diuinitie, and Chrisostome & Hierome, of the catholique writers most best allowed. That Lord and Prince of heauen giue and graunt vnto you Charles, Emperour most emperial, suche thinges to minde and to go about, as are of the principal best sort, & the same lord well prosper your endeuours in that behalfe, to the ende that the moste noble Empier whiche ye haue hitherto had without bloudshed of mā ye may semblably aswell enlarge and amplifie, as defende and maintayne. And this poinct in the meane while it maye please your merciful graciousnes frō time to tyme to haue in your remembraunce, that no warre there is vpon so iust & lawfull causes taken in hande, nor with so good moderacion executed, ŷ draweth not after it an hugie heape both of abominacions, and also of miseries: yea, and remembre also the greatest porcion of al the harmes to light in fine vpon persones bothe giltles and also vnworthy the same.

Yeuen at Basile on the Ides of Ianuarie, in the yere of our Lorde a thousande, fiue hundred, twentie and two.

¶ The lyfe of sainct Matthew writen by Hierome one of the aunciēt doctours of the Churche.

Matthew which was otherwyse also called Leui, being of a Publican made an Apostle, fyrst of all others composed & wrote in Iewrye, the ghospell of Christe in the Hebrue tounge, for theyr behoufe and cause, whiche being of the circumcision had beleued: whiche ghospel what person did afterward translate into Greke it is not verai certaynly knowen. But truly the very Hebrue selfe is had euen vntyll this present daye in the librarie of Cesarea whiche librarie Pamphilus the martyr did with all possible studiousnes set vp & make: And I my selfe also had the same ghospell of Matthew in Hebrue, lent me to copye it out, of the Nazarites, whiche in Beroea a citie of Syria, doe vse the same booke. Wherin is to be noted and obserued, that wheresoeuer this Euangeliste, eyther in his own person, orels in the person of our sauiour, doeth vse any allegacions of the old Testament, he doeth not folowe the authoritie of Septuaginta, that is to saye of the thre score and ten translatours: but of the Hebrue. Of whiche sorte are set these two citacions here ensuyng. Out of Egypt haue I called my sonne: and, For a Nazarite shal he be called.

The Paraphrase of Erasmus vpon the Gospell of saincte Matthew.

The firste Chapter.

IF men so gredely embrace a booke, which is set foorth by the industrie of man, concernyng the preseruacion or restoryng of health, or the way to increace worldly substaunce, or touching any other facultie which maketh only for worldly commodities, with howe muche more feruent loue and desyre ought this boke to be receyued of all men? whose profit and cōmoditie belongeth indifferently to al men. This boke promiseth not worldly commodities, whiche last but a whyle: but it teacheth al heauenly wysedome, delyuered vnto mankynde from the heauenly doctour Christe Iesus: And it promiseth also a wonderfull rewarde, not ryches, nor kyngdome, nor pleasures, but true and euerlastyng felicitie: vnto the whiche felicitie this booke sheweth the moste readye and easye way for all men. It showeth also the author & meane, thorough whome euery man hath health and saluacion, and without whome no man may hope for healthe and saluacion. What man woulde not be moued and prouoked with a sure hope of such a good thyng, be he neuer so barbarous or vnlettred? And this wunderfull saluacion (whiche neyther mannes indeuour, nor the paynfull labour of the Philosophers, nor the superstitious religion of the Gentiles, nor the diligent obseruacion of Moyses lawe, coulde fully perfourme or geue) God the maker, the preseruer, the ruler, and restorer of all thynges visible and inuisible, dyd shewe and declare in tymes past, by the sayinges of all his Prophetes, beyng replenished with his heauenly spirite, vnto all the worlde, but moste specially to the people of the Iewes (whiche at that tyme wer a figure of Christes churche, whiche shortly after shoulde be enlarged throughout al the world) signifiyng & shewyng before by dyuers dark figures & shadowes, whatsoeuer he hath now plainly made open vnto the world, by his sonne Iesus Christe, who was the messinger of this free felicitie, beyng ambassadour in yearth of God his father, in suche wyse that he was also the teacher of the holsome philosophy, he was the example, he was both the pledge, the promiser, and the author of the euerlastyng rewarde. For God by his secrete counsell whiche mannes wit is vtterly vnhable to serche oute, hath suffered mankind beyng of disposicion like his first parent, & prone to all vice, to be entangled with false religions, with sondry vices of life, and naughtie desyres, to the intent that in this time of al times most to be desired and wished for, the which Goddes wisdome the orderer of all thinges had appoynted to it selfe, al men should with the more desyrous & agreable myndes embrace this philosophie beyng bothe very holsome and of marueylous efficacie, after that they hau once perceyued, that neyther by those commodities and healpes whiche th worlde promyseth here to be chyef, nor by so many fine & exquisite precepte

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of the phylosophers, nor by so many sortes of religions, nor by the scrupulous obseruacion of Moses lawe, they coulde attayne vnto true godlynes and true felicitie: Nay rather the more earnestlye they laboured to cum vnto innocencie and felicitie, as long as they trusted to mannes help & strength the more they wer intangled with vice and filthy desyers. Therfore yf the Jewes whom it behoued chiefly to accept and imbrace the thing that is offered vnto them, beyng so often promysed, and so long loked for, yf they alone neglect so great goodnes, whiche is frely offered to all men, and yf they had rather alone to lacke it, than to haue it common wt others, they can impute their destruccion to nothing, but to theyr owne incredulitie and vnbelefe. The sayinges and prophecies of the holy Prophetes prophecied these thinges chiefly for them. They sawe Christe with their iyes wurkyng miracles, they heard with their eares the doctrine of the gospell. The kyngdome of heauen was preached first to them. But trulye whosoeuer are weary of theyr former lyfe, as many as loue true innocencie and godly lyuing, whosoeuer desyreth true, perfect, and euerlastyng felicitie, let them receyue this gospel, this pleasaunt & mery tydinges, with mery and cherefull hertes, whether they be Grekes, or Jewes, or Romans, or Scithians, or Gallians, or Britans. Lyke as God is not only God of the Jewes, but indifferently God ouer all, and common to all, lyke as there is one sunne whiche is common to the whole worlde: so Jesus Christe the sonne of God came to saue all men, dyed for all, rose agayne for all, ascended into heauen for all, and sent his holy spirite to all, refusyng none, nether for diuersitie of stocke, or of age, or of kinde, or of state, or of life. Al the sinnes of ye former life be drowned once by his death in holy baptisme. And those sinnes be not imputed, be they neuer so greuous, for the cleansyng of whiche, that blessed innocent once dyed: so that the reste of the life be passed ouer after the rule of Christ, that is to saye, after the doctrine of the gospell: from the tyme of baptisme, a man is iudged or taken to be a christian, to the perfourmaunce of the whiche so high a profession, he will graunt his fre succour and ayde, and will graunte also plentyful rewarde to them that do perseuer vnto thende. He requireth of no man the burden of Moses lawe, onlye he requyreth lyuely fayth, the whiche maye redily beleue whatsoeuer is shewed, and with a sure truste looke for that whiche is promysed. The eternall veritie doeth not deceyue: God the promiser disapointeth not. Further, mans lawe shall not nowe prescribe what is to be doen, but Christian charitie shall playnly tell.

Bullstan

The texte. ¶ The booke of the generacion of Jesus Christe, the sonne of Dauid, the sonne of Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas, and hys brethren.

And hytherto we haue trulye delyuered vnto you the gnospell by mouthe, and haue made all men parte takars of those thynges, whiche we haue seene with our iyes, and hearde with our eares. Nowe because there is daunger, this thing beyng spred abrode daylye more and more, least the tellyng of it, passyng by many mennes mouthes, maye varye, or elles leaste the tale tolde by mouthe, be not so well beleued as whan it is written in a booke, & further more to thintent that the thyng that is written maye the more easily cum vnto all men, than the voyce of the mouthe: we shall comprise in this boke, the summe of the whole matter, so muche as shall be sufficient to the obteynyng of salua-

of saluacion, as the natiuitie, the doctrine, the miracles, the deathe, and the resurreccion. And fyrste of all we shall recite the geneologie and petigree of Jesus Christe, takyng oure begynnyng not from the highe heade, but from Dauid and Abraham, eyther for because the memorie of these twoo is verye ryfe and common, and verye acceptable among the Jewes, for theyr glorye is chiefly of Abraham, as of the autour and beginner of theyr nacion, and Dauid the kyng beeyng so muche praysed by the commendacion of God, stycketh the more in theyr myndes, because the memorie of hym is yet but freshe and newe: or elles because Christe whiche was looked for so many yeares, was promysed chyefly vnto these two, and that in the bookes and oracles of the Hebrues, to whome euen those that be directly agaynst Christ, gaue great credit. For in the boke of Genesis God speaketh vnto Abraham, promysyng that in tyme to cum, there shoulde spryng one out of his stocke, through whose free benefit, not onely the nacion of the Jewes, but also all the people of the whole worlde beyng receyued into the right and title ꝛ loue of chyldren, shoulde obteine with Christe, the felowshyppe of the kyngdome of heauen, not by circumcision whiche was as than setforth, but by the fayth of the gospel. For thus saith God vnto Abraham: In thy seed, that is to say, in Jesus Christe all nacions shall be blessed. Further Dauid in the mistical psalmes speaketh thus: Of the fruite of thy wombe shal I set vpon thy seat. And this shal we doe, chiefly because of the Jewes, leste they beyng a rebellious nacion, and harde of beliefe (knowyng by the authoritie of prophecies whiche they sufficiently beleue, that Messias whiche shoulde cum, was promysed) maye make cauillacions, and saye that there is an other sauioure to be loked for, and that this is not he, whome the scriptures promysed. For many of them because their mindes be blinded with desires of worldly thynges, not takyng aryght the sayinges of the Prophetes, (suche was theyr carnall and grosse affeccion) loked for some myghtye and glorious kyng, who being vaillaunte with armes or hostes, weapon, riches, and suche other defences of this worlde shoulde promote his people to ryches, honoure and emperye, and shoulde subdue the whole worlde to the dominion of the Hebrues. But Christe although he be lorde ouer all, came not into the worlde, to the entent to enryche with worldelye gooddes one nacion, of the whiche he was borne as touching his body that he toke, but to thintent to auaunce all the nacions of the whole worlde vnto true ryches, that neuer shoulde decay: and to make them blessed euerlastingly with heauenly ryches, to ouercum the tyranny of deathe by sufferyng and dying, to subdue enemies by gentill deseruinges, to kill the monsters of vice, and the rebellious prouocacions of concupiscence by the sweard of the spirite, and they beyng once ouercum that fight against the spirit of God, to geue vs of his own righteousnesse ꝛ innocencie: Finally by spiritual weapons to winne vnto vs a spiritual kingdome. But these Jewes cannot haue hereafter any thing to saye, whan they shal see all thynges to consent and agre vnto hym, whome we knowe to be cum, and constauntly preache thesame: whiche thinges the holye prophetes inspired with the heauenly spirit, had prophecied with a full consent and agrement, so long before in holye bookes, that is to saye, the stocke, the familie, the manner of byrthe, the life, the doctrine, the myracles, the afflictions, the rebukes, the kynde of death, the buriall, the resurreccion, thascendyng into heauen, the holy ghoste

sent downe from heauen, the wounderfull toungues of the Apostles, the conuersion of the Gentiles, and other thynges whiche we sawe and dayly see doen by them that professe the name of Christe. Finally the tyme also doeth agree in ye which he was prophecied for to cum. And all these thynges were prophecied, not only by the sayinges of the Prophetes, but also wer signified by the actes and dedes of the Patriarches. Nowe seyng they knowe these thynges, yf they compare them with these whiche we shewe to haue been doen, they shall vnderstande that they loke in vayn for any other Messias, then this whom we speke of, he came once humble and abiecte concernyng the fourme of mannes bodye (for so Esai prophecied he should cum) to delyuer all men by his deathe from the tyranny of death. And he shall cum againe in thende of the worlde, not as now a sauiour, but a iudge of all, bothe lyuing and dead. Now no man is excluded from his benefite. Than no man shall escape his iudgement. But than shal they ioyfully see the iudge dealyng euerlasting rewardes, whiche now doe not despise hym a meke sauiour & easy to be intreted. This therfore is that only and very Messias, whose geneologie and petigre shall forthwith be shewed touching the body whiche he toke for our cause: for by hym should spring and cum furth a new nacion not carnall but spiritual, whiche should rather replenish heauen than yearth, the whiche also shoulde be encreced or multiplied not by the seed of man, but by the euangelical fayth, whiche is the heauenly seed of Goddes worde. Of this faith the autour and father in a misticall fygure was represented by Abraham, who (the law of circumcision not yet publyshed,) deserued the prayse of rightuousnes, not before men, but before God, not by the kepyng of the law, but by the sinceritie of faith, wherby he doubted nothing of Goddes promises, although they wer farre passing the power of nature. And for this trust and confidence, he was called the father of many nacions, whiche after the example of hym should beleue the gospel of Jesus Christe. He nowe, his body beyng decaied for age, his wife also beyng weake and barain, begat Isaac whiche was promised vnto hym, who also was a figure of Christe, bearyng wood to the sacrifice, wher vnto he was appoynted. Isaac begat Jacob, whiche though he wer the yonger brother, yet he set his elder brother besyde, & purchased the inheritaunce to hymself, wherin he was a figure of the churche that should be congregated and gathered together of the Gentiles, the which, the Jewes beyng excluded, encreaseth dayly more & more, receyuyng the grace of the gospell by faythe, of the whiche the Jewes through vnbeleke haue made themselues vnworthy. For thus sayeth God: I haue loued Jacob and hated Esau. And in the Prophetes ofte mencion is made of this name. Jacob begat Judas, of whome the tribe had his name, of the whiche Christ was prophecied to cum of, & by whose name as by inheritaunce was promised the newe lawe of the gospell, for thus speketh Hieremie: Beholde the dayes do cum sayth the Lorde, and I wyll dispose a newe testament to the house of Judas & the house of Jacob. And he did not beget hym onely, albeit he deserued chiefly to be recited in the geneologie, but also he begatte the other eleuen brothers of Judas, whiche seuerally gaue names to the seueral tribes of the nacion of Israel.

¶ Judas begat Phares and Zaram of Thamar: Phares begat Esrom: And Esrom begat Aram. And Aram begat Aminadab, Aminadab begat Naason: Naason begatte Salmon. The texte.
Salmon begat Boos of Rahab, Boos begat Obed of Ruth. Obed begat Iesse, Iesse begat David the kyng, Dauid the kyng begat Salomon of her that was the wyfe of Uri.

Further

Further Judas had two chyldren at a burden, named Phares and zaram, not of his lawfull wyfe, but of Thamar his daughter in lawe, whiche was maryed to her, the eldest soonne of Judas, vnto whome when Judas did not perfourme his promyse, that is to saye, that she myghte be maryed to Sela, brother vnto her housbande that was dead, accordyng to the order of the law, the woman passyng all measure desirous to haue a chylde, tooke the habite of a common woman, and coueryng her face by crafte and deceyte, laye with Judas her father in lawe, and afterwarde by shewyng of the token whiche she had receyued of hym before that she woulde suffer hym to lye with her, auouched and prooued hym to be father of bothe the chyldren, when he otherwyse earnestlye woulde haue brente her accordyng to the lawe. The thyng thus doen is not withoute offence and blame, but yet the mysterie hyd vnder this vnhonest couerture maketh muche for the matter of the Gospell. Lyke as also Phares was a fygure and significacion of the churche and Synagogue, whiche Phares preuented his brother when he endeuored to goe furthe of his mothers woumbe, puttyng foorth his hande fyrste.

Of this Phares Esrom was borne, of Esrom Aram, of Aram Aminadab, of Aminadab Naasson, and of hym Salmon. Salmon begat Boos of Rahab, whiche though she were not of the nacion of Jewes, but of the Cananites, yet because she preserued the spyalles sent from Jesu the captain & gyde of the Jewes, and because she betrayed the citie of Hierico, she deserued her place in the geneologie of theym, whiche thorough faythe were made prayse worthie of God, and she exempted out of the sorte and order of common women, was chosen and admitted emong the people of God, and maryed to an housbande of the nacion of Jewes, signifying euen at that tyme, that synners and heathen people beyng alienate from the religion of God, shoulde be coupled vnto Christe through the merite of fayth. Boos also had a soonne named Obeth, by Ruth a Moabite, the whiche also renouncyng her countreye, and her bodily affeccions, had rather to be planted emong the people of the Jewes that is to say, suche as professe the doctrine of Christe. Thus at that tyme fygures and shadowes signified before, that no kynde of men shoulde be dryuen and kept of from the felowshyp of the gospell, so that he bryng with hym faith and a desirous minde of true godlynes. Of Obed came Jesse, whiche was called also Isai, of whose name Esay prophecyng of Christe, maketh mencion saying: A rod shall cum out of the roote of Jesse. Of hym was borne Dauid dercly beloued of God, bothe kyng and Prophet, buylder of the citie of Hierusalem, noble through the slaughter of Goliad: & after that the wicked kyng Saul was deposed by the commaundement of God, from a pore shepehearde he was consecrate kyng ouer the Israelites. Oute of whose stocke the whole nacion of the Hebrues did loke that Christe shoulde cum, as it was prophecied before of men that wer inspired with God. And he also did represent by many wayes the fygure of Christe, his offspring. Dauid begat Salomon ye kyng of peace, and the buylder of the Lordes temple, and he begat hym of Bethsabee whome he loued: whome he coupled vnto hym in maryage, after that Urias her former housband was slayne by his fraude and gyle: and that was doen not without great sinne yf a man consider nothyng besydes the outwarde parte of the historie: but agayne not without significacion of thynges to cum, yf a man serche the misterie.

¶ Salomon begat Roboham. Roboham begat Abia, Abia begat Asa, Asa begat Josaphat, Josaphat begat Joram. Joram begat Ozias, Ozias begat Joathan, Joathan begat Achas, Achas begat Ezechias, Ezechias begat Manasses, Manasses begat Amon, Amon begat Jozias. Jozias begat Jechonias & his brethren about yͤ tyme of the captiuitie of Babylon. And after the captiuitie of Babylon, Jechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachī, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob, Jacob begat Joseph the husbande of Marie, of whom was borne that Jesus which is called Christ. The texte.

Of Salomon was borne Roboham: & of Robohā Abias: of Abias came Asa: of Asa Josaphat, from whence came Joram, & of him Ozias: of Ozias was borne Joatham: of Joatham Achas: of Achas Ezechias, & of him Manasses: of Manasses was born Amon: of Amon Jozias: of Jozias, Jechonias and the other brothers of Jechonias, about the tyme whan king Nabugodonosor burned the temple of Hierusalem, and caryed the king and the people of the Hebrues, captiue into Babilon, which wer figures, signifyng the tyranny of the deuill toward mankynde, and against libertie restored thorough the benefit of Christ. In this nere and narowe poynt betwene seruitude and libertie, whan the people of God wer about to be restored to theyr religion and dwelling places, Jechonias begat Salathiel: Salathiel zorobabel: zorobabel Abiud: of Abiud cam Eliachim: of Eliachim Azor: of Azor Sadoc: of him Achim: of Achim Eliud: of Eliud Eleazar: of Eleazar Matthan: of Matthā Jacob. And this Jacob was the father of Joseph, vnto whome was maried Mary the mother of Jesus, who was promised to be the sauiour of all men, whome the Hebrues call Messias, that is to saye Christ, or anoynted: because he onelye beyng kyng ouer all, and high priest, with yͤ sacrifice of his owne bodye, hath pacified God the father beyng displeased and grieued with the sinnes of mankinde. And the tiranny of death vtterly put awaye, he hath opened the kingdome of heauen vnto all men. The cleane was marryed to the clean, the moste chaste to the chaste, of the same trybe and familie, that is of Dauid, accordyng to the ordre of Goddes lawe, least any man should thinke that this ordre and geneologie of kinred were of litle profit concernyng the declaracion of Christes stocke, whereof he came as touching his humanitie.

All the generacions from Abraham to Dauid, are. xiiii. generacions. From Dauid vnto the captiuitie of Babilon are fowertene generacions. From the captiuitie of Babilon vnto Christ, are fowertene generacions, The texte.

And if any man list to recken the tyme that Daniel described many yeares past by certaine orders and degrees of weekes, he shall fynde the sayinges of yͤ Prophetes very agreable to yͤ thyng that is now cū to passe. The sūme of yͤ wholle geneologie resteth in three fowertenes. For if ye counte frō Abraham yͤ patriarche vnto Dauid yͤ author of yͤ florishing kingdōe, ye shall fynd. xiiii generacions. Agayne yf ye counte from Dauid, vnto the decaye of yͤ kyngdome, yͭ is vnto yͤ exile into Babilon, ye shal finde. xiiii. generacions. Agayne if ye counte from yͤ time vnto Christe, the beginner & the finisher of the newe euangelicall generacion & newe kyngdome: ye shall fynde fowertene generaciōs. Hitherto we haue shewed you truly yͤ geneologie of Christ, to yͤ intent it may appeare to al men, yͭ this is he, whō yͤ true sayīges of yͤ Prophetes ī tymes past promissed to yͤ world. And so many argumētes agre ī one, that it cannot

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seme to be done by chaunce, and that withall it maye be euident, that he was verye man whiche came as touchyng the fleshe of suche auncestoures as were notably knowen.

The texte. ¶ The byrth of Christ is on this wise. For whan his mother Mary was espoused vnto Joseph, before they came together, she was found with child, by the holy ghost.

But, although he were man borne of man, whiche came to redeme mankynde by his death: yet he was not borne after the common and vulgar sorte of them that be borne. For it was seemely, that he whiche came from heauen, whiche called vnto heauen, whiche taught and promysed nothyng but heauenlye thynges, finallye whiche after so many Prophetes and doctours was made ambassadour, to thintent that once and for altogether he should make al thynges newe, and cum forth into the worlde with a very bodye in dede, but yet after a newe maner, and that the true natiuitie of man should bee declared in suche sorte, that it should not be thought vnsemely for God, and Esaie prophecied this thyng to cum to passe, that because men dyd in maner slepe at these common myracles of nature, by reason of custome: God should shewe a newe myracle, and that in the yearthe, to the intente it should be more euident to all mennes sight and vnderstanding. He is borne verye man and mortall, and yet the same very God and immortall. He is borne a man of man and yet of a virgin. He is borne of the stocke of Adā whiche was the first of mākynde, and yet without the spot of sinne. He is borne in matrimonye, but so, that the worke of his concepcion was not of man, but of the holy gost: who by a wōderfull meane, fourmed and fashyoned the straunge and maruailous fruite, of ye substaunce of the vndefiled virgyn, as in an heauenly temple consecrated to God. And he ordered this matter with suche a maruailous wysedome, that he couered and hyd it from the wicked, as a thyng incredible: and persuaded it vnto godly myndes with moste certain & sure argumentes, the whiche no eloquēce of man was vtterly able to proue and perswade. Wherefore whan the holy virgin eternally appoynted to this great misterie, to be the mother of Jesus by the aduise of her parentes, whose heartes were ordered and directed by the power of God, beyng spoused to an honest man of her tribe, named Joseph, kepte company with him in house, she was founde greate with childe before they came and coupled together as manne and wyfe, eyther because true honestie, is not hastie to the luste of pleasure, or because God dyd so ordre thys matter. For the maidens wombe waxyng daylye greater and greater, declared it vnto Joseph to be so, beyng her housbande, whiche both loued her well, and was not insencible in suche thynges. And she fledde not from the sighte of her housbande, as though she had in her conscience yelded her self culpable, neyther disclosed she the secret, whiche she had learned of the Angel, eyther bycause she was in despayre, ye the thyng might as yet bee beleued or perswaded or because she reserued this vnto god to be declared in time cōueniēt. Therfore the cōcepcion was certayne & true, declaryng it selfe by manifest & accustomed tokens especially vnto Joseph, who by reason of conuersacion in householde, marked more easily in his spouse, the habyte and fourme of her body. But this young thyng came not furthe by the imbracing of man, as other women by the common lawe of nature be wonte to conceyue, but by the holy ghost: whiche by the angell Gabriell than messinger from heauen, enteryng into the moste holy temple of the virgins wombe (the inuisible power of the fatherlye

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godhead imbracyng and ouershadowyng the whole body and mynde of the moste holy virgin) without any hurt or detriment of chastitie, made her great with chylde.

¶ But Joseph her husband beyng a ryghteous man, would not put her to shame, but was mynded to departe from her secretly. The texte.

Furthermore Joseph beeyng yet ignoraũt of so great a mistery, whã he saw euident argumentes and tokens of conception in his wyfe, and knewe well that he had neuer to do with ꝧ mayde, where by she myght becum great with chylde, and yet had founde the maners of her to be suche, that there coulde be no suspicion of aduoutry in her, and besydes that true honesty is neyther ready to misdeme, nor hasty to reuenge: he began to cast in his minde, by what meanes he myght both see for the good name, and the life of his wyfe: and also cõmit the matier vnto god, whereof he himself coulde fynde no ende nor yssue. By the reason of great familiaritie, he founde the maners of the mayde vtterly without blame. For that godly spirite, whiche dwelled wholy in her hart, dyd appere in her iyes, and in her countenaunce, and dyd declare it selfe euerye where in her goyng, in her gesture, and in her communicacion. He had espied in her a certayne heauenly thing & aboue the common rate of other mortall creatures. And yet he sawe her great with chylde, & she was awaye frõ home certayne monethes, whyle she went to see her cosyn Elizabeth. Furthermore he considered howe greate the weakenes of that age and kynde was in other maydens. What busines would sum other husbande haue made here, chiefely if loue had styrred vp gelowsy whiche is a very sore disease of the mynde? But to proue this matter to be true, Joseph was chosen out to be a witnes, least any man myght saye, the chylde of Marye was eyther another womans, or els vnlawfully gotten. He was a man well estemed of all menne, a manne of knowen and tried honestie and wisedome, so that no man might suspect him, eyther to be so notably naughtye that he would be his wyues bawde, or of so foolish pacience, that he would nourysh & bryng vp with the child her whõ he knew to be an aduoutresse. There be none more cruell against their wyues that do amisse, than they which bee defiled with many aduoutryes thẽselues. Joseph himself being very innocent, was so far from al desyre of vengeaunce that he dyd not so muche as once in woordes fynde faulte with her, least he should discourage the virgins harte with any sorowfulnes. He is troubled with himself with secrete cares of the mynde, and doth deuise a gentle kinde of diuorce, that he might be deliuered from her company whiche was wꝭ chylde, in suche wise, that she myght beare no blame, nor be in any ieopardie or perill.

¶ But while he thus thought, beholde the Angell of the Lorde appered vnto him in a slepe, saying: Joseph thou sonne of Dauid feare not to take vnto the Mary thy wyfe. For that which is conceyued in her, is of the holy ghost. She shall bring furth a soonne, & thou shalt call his name Jesus. For he shall saue his people from theyr synnes. The texte.

And thus farre God hath suffered this innocent man to be troubled and distracte with doubtfull deuises. For this was expediente for the certentie of his fayth. But now it was tyme for him to be deliuered out of these grefes of his minde, being worthy doubtles to be made partaker of this mistery, for the great honor that he dyd to the virgyn thus consecrated to God. And for the approued grauitie and sobrenesse in suppressyng the cares of hys mynde, he was thought mete to conteyne and kepe trustely this secret mistery, which

was not yet to be published, because of the peruerse and froward suspicion of the Iewes. Beholde the angell Gabriel, (whiche signified vnto the virgin the marueilouse conception, apperyng with great lyght vnto her waking, because of her purenes whiche was more than angelical, beyng wel acquaynted with suche kynde of visions:) presenteth himself vnto Ioseph in his sleepe, and as he was musing in his sleepe of suche like matter, the messinger of the heauenlye oracle, spake vnto him in this wyse: Ioseph the sonne of Dauid what carnall suspicion troubleth thy mynde? why art thou vexed? why doest thou wauer in and out? or why doest thou muse vpon diuorcement? or why wilt thou be dimissed from her, whiche is cowpled vnto the with so greate loue, and also by the kinred both of tribe and familie? There is none other spouse woorthy for that virgin, and she is appointed to none other by the ordynaunce of God, but to the. Thou must know, that Dauid is the author of thy stocke, vnto whom was promised in tymes past the thyng that nowe begynneth to bee perfourmed. All that is doen, is godly. Thou nedest not to feare that thy wyues wombe rising without thy doyng shal steyne thy matrimony with any spot of dishonestie. Thou doest suppose that she is greate with chylde, and doest suppose aright. But thou must not therfore remoue her from thy companye and conuersacion, but rather take her and adioyne her vnto the, because thou seest her great, vnto whom by goddes ordinaunce thou art geuē to be an husbāde, to the intent that hereafter thou maiest be a witnes of the fruictfull virginitie founde in thy wyfe, and that she in the meane tyme by that that she is maryed vnto the, may be in safetie agaynste the suspiciouse crueltie of the Iewes, vnto whome this misterie is not yet to bee opened, especially vnto them that bee not yet worthie, neyther of capacitie to receyue it. This matter shalbe communicated and opened vnto the, to the intente thy wyues innocencie shall suffer none vnworthy thyng. For this newe fruite, wherwith thou seest thy wyues wombe dayly to encreace, lyke as it is not of the, so it is of none other mortall man. The Angel brought the message beyng as a goer betwene God and her, in makyng this godly coniunccion, the father hath ouershadowed her: the holy ghoste hath prepared her wombe, the sonne of God hath replenished it.

All is newe for that a newe chylde shall be borne. It procedeth from heauen that thy wyfe shall bryng furthe, who shalbe more chaste also after that she hath brought furth chylde. And she shall beare a sonne not for the, but for the worlde. In the meane season, thou shalt be called his father, and thou shalt be the keper of the mayde, rather than the housband. When the chylde is borne, thou as the father shalt geue it a name, not a name after thine owne fantasie, but that name that God agreably vnto the thyng dyd destinate and appoynt vnto hym, before the creacion of the worlde. And thou shalt call his name Iesus, that is to say, sauioure, for this is that same Messias desired & loked for so many yeres, who accordyng to the sayinges of the Prophetes, shall deliuer all his peaple from theyr synnes, not by the sacrifyce of beastes: but through his owne bloude. And he will not onely be content to geue freely this so great a benefite, but whan we are purged frō the synnes of our former lyfe, he will geue vs also very perfect, and eternall saluacion.

The texte. ¶ All this was doen that the thyng myght be fulfylled whiche was spoken of the Lorde by the Prophet, saying thus: Beholde a mayde shalbe with chylde, and shall bryng furth a sōne, and they shall call his name Emanuel, whiche is by interpretacion: God with vs.

And

And surely none of al this matter is brought to passe by chaunce or fortune, but by the decree and prouidence of god. For the thyng that we shewe to bee doen, the same in tymes past the lorde himselfe promised that he would do it, speakyng by the mouthe of his prophet Esay, and settyng furth in fewe wordes bothe the straunge newnes and ẏ great fruite and profit of this conception. Beholde, sayeth he: a virgin shall conceyue and bryng furthe. And this is the straungenes of it: for when was it euer heard, a mayden to haue borne a chyld without blemish of hir virginitie? Nowe herken what is the fruite & profit: And his name shal be called (sayeth he) Emanuel, which soundeth in Hebrue, God with vs. For this only one shal reconcile his people vnto god, and where as he was offended and displeased, he shall make hym fauorable & mercifull, & beyng conuersaũt emong men, he shal powre the moste abundant goodnes of god in them, and at last they hauyng knowledge and experience of his effectuall doctrine, of the might of his miracles, of his present efficacy and strength, and of the vehemencie of his diuine spirite, showyng it self after a new sorte in them that shal beleue, they shal crie and not without a cause: God is with vs. If thou acknowledge the prophecy (as truely thou doest acknowledge) geue attendaunce and honour to this mistery, and kepe close this secrete priuitie.

Now whan Joseph awoke out of slepe, he dyd as the Angell of the lorde bad him, and toke his wife vnto him, and knewe her not tyl she had brought furth hir first borne sonne, and called his name Jesus. The texte.

Whan the messinger of the hygh God had spoken these thynges, Joseph waking from slepe both merely and cherefully, dyd obey the oracle, He setteth aparte al his purpose of discorde, and taketh his wife more nerely vnto hym, ẏ no man might suspect any discorde or disagrement to be betwene thẽ. And now he perceyuing ẏ she was wholly dedicated vnto god of heauẽ, doeth honoure in hir the godlye mistery, nor dareth not touche hir, whome god had taken onely to hymselfe. He is diligent in seruice, but he forbeareth to company with hir as hir husbande. In the meane season that heauenlye fruite wareth ripe in the holy woumb of the virgin, which cummyng furthe at his time of his mother the virgin, toke not away the integritie of his parente, but did consecrate and sanctifye the same. Further Joseph (as he was commaunded of the angell) bearing the countenaunce of a father hitherto, gaue a name to the childe, Jesus, whan after the fashion of the countrey, he was circumcised the eyght daye

The. ii. Chapter.

Whan Jesus was borne at Bethlem a towne in Jewrye, in the tyme of Herode the kyng: beholde there came Magians from the East, to Hierusalem saying: Where is he whiche is borne the kyng of the Jewes? For we sawe his starre in the East, and are cum to wurship him. The texte.



Hitherto ye see how many thinges do acorde and agree with the godly sayinges of the prophetes. He is borne of the same auncetours and of the same tribe and familie, ẏ the prophecy promised he should be borne. Also the supputacion and counte of the wekes, when Daniel prophecied that he shoulde cum, dothe consente and agree. Also the strange Natiuitie dothe agree, in that that he was borne

Whan Jesus was borne. &c. of a virgin without helpe of man. And the name doth agree. A Sauiour was promysed, a Sauiour was loked for, & Jesus signifieth a Sauiour. Furthermore the name of the countrey, and of the towne, doth answere to the fayth of the Prophetes, for he was borne not farre from Hierusalem in a litle towne called Bethleem, and that in the countrey of Jewry, (for there is a towne in Galile also of this name, in the tribe of zabulon,) and he was borne in the time when Herode an Idumean by birthe and not a Jewe, obteyned the kyngdom ouer the Jewes, that no man neded for to doubte but that now was the time that Messias should be borne, the whiche Jacob the Patriarche many yeres before prophecied should cum to passe, saying: The scepter shall not be taken from Juda, nor a ruler from his thighe, till that he cum which should be sent. Truely this is he, the holyest of all, at whose entring all the anoynting of the Jewes ought to haue ceased and geue place. Nowe ye shall vnderstande by what wonderfull meanes he began by litle and litle to be knowē to the world. For he would be manifest & open vnto all, whiche came to saue all, that both he might be knowen vnto good men to theyr saluacion, & that he myght take awaye from the wicked all excuse of ignoraunce. He was promised chiefely to the Jewes, he was borne of them, he was firste preached vnto thē of the Angels, syngyng glory on high vnto God, and in the yearth peace emong men of good will. The shepherdes beyng taught by the voyce of the same Angels, & told of the childe ẏ was borne, offered the first fruites of fayth at the maunger where the babe was borne. By the secrete inspiracion of the spirite he was knowen of Elizabeth, of Simeon & Anna the prophetisse. First of all he shewed himself vnto poore & humble persones, whom he knew to be most prest & redy to receyue fayth. For the proud would not lightly receyue him beeyng hūble, nor the riche him being poore, nor the stoute him beyng meke: nor they that wer intangled with the desyres of this worlde woulde receyue him that was heauenly. And because he was promised not to the Jewes only, but also to the Gentiles, yea to al the nacions of the world, he would euen at the verye entery of his begynnyng, be knowen of them also, to thintent he might declare and showe, that saluaciō was also offered vnto them, and that he might styrre and prouoke the Jewes by their example, to cum to fayth and to beleue.

And he dyd not drawe all men by one meane to the knowledge of himselfe, but he allured euerye manne by litle and litle by suche thynges as they alreadye knewe and wer well acquainted with. The Jewes gaue fayth vnto the Prophetes, they wer moued with signes and woonders, therefore he entised them by the allurement of these thynges. The Persians and the Caldeans dyd attribute muche to the starres, as menne muche geuen to this kynde of Philosophie, through the knowledge wherof they had perswaded themselues that there should be a certayne wonderfull restorer of the worlde. Therfore they had knowledge of the birthe of the chylde, not by any Prophet or Angell, but by a certayn straunge and a wonderfull apperyng of a starre, truly of that starre, the whiche the prophecie of Balaam dyd shewe before, to ryse out of the house of Jacob. And now they had knowledge by the common fame that this king was chiefly promised vnto the nacion of the Jewes, & that he was not a meane king, and of the cōmon sorte, but very notable, and without comparison, of whose power, of whose wisedome, and of whose goodnes, far excedyng the power, wisedome, and goodnes of man, the whole worlde shoulde haue experience. Further (as the yll man whē he hath occasiō is made worse,

Beholde there came &c.

and

and a wyse man as he hath occasion is made wiser,) certayne Magians (for by this name the Persians called them ŷ bee notable in the science of Philosophie) to the intent they might cum nere and learne more exactlye the thing that the starre showed vnto them as in a dreame, being nothing aferde at the great iourney, they cum vnto Hierusalem, the starre guydyng them the way: eyther because there dwelled the Scribes and Phariseis whiche wer very expert in the lawe and the Prophetes, or because they vnderstode that the king shoulde be borne not farre from Hierusalem. For now knowing certaynly that he was borne, onely they inquired what place it was that was made happy wyth so noble a birthe. For they thought that the natiuitie of so greate a prince coulde not be hid emong them, which loked for his byrthe so many hūdred yeares, especially seing he should be borne not onely emong them, but also of them. But Christe is no where later or with more difficultie knowen, than in riche cities, and in princes courtes, and emong them that be arrogant in the profession of wisdome. But they, ignoraunt of these thinges, inquire simply and openly. Where is he (q they) whiche is lately borne the kyng of Iewes? For we knowe by a sure token that he is borne. For when we wer farre hence in the Easte, we sawe his starre of a merueylous bryghtnesse and bewty. We sawe the starre and felt the inspiracion. Therfore because we know that he is borne to the commoditie and profite of all men, though we be straungers, yet be we cum hither to honour and worship him, and to geue the firste fruites of honour due vnto the newe king. knowing well that they shall be happy and blessed, that shall haue his power and might mercifull vnto them.

For we saw his star in the East. &c.

¶ Whan Herode the kyng hearde these thinges he was troubled: & all the citie of Hierusalem wyth hym. And Calling together all bishops & Scribes of the people, asked thē, where Christ should be borne: And they sayed to him. At Bethlee in Iewrye. For so it is written by the Prophet: And thou Bethleem the land of Iuda, art not the least emong the princes of Iuda. For out of the, I shall haue a captayne cum, that shall gouerne my people Israel.

The texte.

What tyme they had suche communicacion simply with all men, by and by the rumoure and tidynges was brought to Herode the King, whiche a good while had feared & trembled at the name of him that should be borne, fearing least he should be set besyde the kingdome, whiche he beeing a straunger than held, if so great a prince had been borne of the stocke of ŷ Iewes. For Herode dreamed of nothing els, but of an earthly kingdom, litle knowing that Christe brought in an other kynde of kingdom, whiche shoulde perteyne vniuersallye to all men. Therfore after that he hearde that he was borne, whom he feared to be borne and hearde it of the Magians, men both of learnyng, and (as cōcerning worldly port) not to be despised, truely he was troubled in his minde, and with him also the whole citie of Hierusalem: diuers men diuerslye, eyther fearyng or hopyng. But the wisedome of God so ordered the affeccions & endeuours of men, that both the simplicitie of the godly, and also the rage of the vngodly set furth the glory of Christe on euery syde, and made the thinges that wer incredible the more to bee beleued. And this was the cause that the loode starre of the waye, left the Magians for a tyme enteryng into Hierusalem: that their enquyrie myght showe abrode the fame of the chylde that was borne, and yet the place where the chylde was borne should be kept secret of

from the cruell king. Therfore king Herode blynded with enuy and anger, beyng wholly bent to destroye the chylde that was borne, pretended a cloke of Godlynes vnto his wicked crueltie. He calleth vnto him all the chiefe of the order of priestes, and the Scribes of the people of Jewrye, whose speciall profession was this, that if there were anye newe matter that dyd aryse, they should make answere out of the sayinges of the Prophetes, and theyr godlye bookes, because they professed the exacte knowledge of them, to thintent that both the number and the authoritie should make the thyng of more credite. Therfore when these wer called together, the king so muche the more wicked, because he couterfeited godlines, demaūded of thē in what place the oracles or sayinges of God, did promise ẏ Christ should be borne. And they not yet rageing with hatred agaynste Christe, whome they had not seen, answered simply and without delaye: In Bethleem of Juda. And lest theyr authoritie should haue but lyttell weyght, beholde they haue in a redines the prophecie of the Prophet Micheas: And thou Bethleem in the land of Juda, art not the leste among the Prynces of Juda, for out of the shall spryng a ruler whiche shall rule my people of Israel.

And they said to him. At Bethleē in Jury, &c.

The texte. Than Herode priuily calling the Magians, diligently inquired of them what tyme the sterre appered. And sendyng them to Bethleem, sayde: Go thither & searche diligently for the chylde. And whan ye haue founde him, bryng me woorde agayne, that I maye cum and worshippe him also.

And these thinges then answered the priestes and the Scribes, who afterwarde procured hym to be slayne, bryght and notable with miracles, & doing good vnto all men. The king fyrste of all greatly moued with the saying of the Magians, was vtterly amased with this so ripe and redy an answere, chiefely that the prophecie promised manifestlye a ruler of Bethleem whyche shoulde rule the people, of whom he was borne. Wherfore the priestes & the Scribes being sent awaye, because he was in despeyre for to deceyue them, he calleth ẏ Magians priuely vnto him, leste the Jewes might suspect any craft or guile, and so opening the matter on eche syde as though he and they both purposed one thing, inquired of thē diligently how long it was synce the sterre appeared fyrste vnto them, by whose showing & poynting they had passed ouer so great a iourney, and came to Hierusalem: meanyng and purposyng this, the more certeinly to vse and exercyse his crueltie to the distruction of that one newe borne childe.

The Magians (for godlines is not suspiciouse) kepe nor hide nothing from him, not thinking him to bee so cruell and fyerce that he woulde shewe crueltie vpon an infante yet skante borne, neyther so furiouse that he woulde suppose to suppresse by mannes deuise, the thyng that was doen by goddes myght: When they had shewed the tyme, he of thother syde showed the place which he had learned of ẏ Scribes. And now he conceyuing a sure hope ẏ the child might be takē by these two thinges, geueth cōmaūdement in his owne name to ẏ Magians, whiche of thēselues wer willyng to go, that they should go to Bethleem, and seke out the chylde with great diligence: and when they had founde him, to returne eftsones vnto Hierusalem, and geue hym knowledge of all the matter: (he pretended a verye godly cause, and nothyng dyspleasaunte to the myndes of the Magians) that I also (ꝙ he) may folowe

you

you and wurshippe him. He himselfe woulde firste haue knowledge of the chylde, to thintent he might destroye hym before that the people of the Jewes had cleare understandyng that he was borne. God in the meane tyme made this prouision, that the Magians returned safely to preache Christe in their owne countreyes. Otherwyse yf this ungraciouse man had not bene deceyued of his hope, he would haue used extremely the Magians the selues, whiche brought hym so unluckye tidynges.

¶ When they had heard the king, they went forward, and loe, the starre which they saw in the East went before them, tyll it came and stode ouer the place where the chylde was. And when they saw the sterre, they were meruelously glad, and went into the house, and found the chyld with Mary his mother, and fell downe and worshipped hym, and opened their treasures and offered unto him gyftes: gold, incense, and myrre. And beyng warned of God in their sleape that they shoulde not go agayne to Herode, they turned into their owne countrey another waye. The texte.

The godly simple Magians, after that they had hearde the king, made haste unto Bethleem, whom the sterre whiche called them furth, for a tyme did forsake, to the intente that the barbarouse people should fyrst show unto the Jewes that Christ was borne, whome they loking for so many yeres, afterwarde did put to death. But when they had passed ouer this parte of Goddes ordinaunce, againe appered that wonderfull starre, whiche serued And when their Godly purpose in suche wyse, þ it showed unto them not onely Beth- thei saw þ leem, but also the cotage it self, beeyng very lowe, poore, and base, and ther- starre. &c. fore very harde to fynde, yea and hangyng very nere ouer the childes head, it did showe and point, as it were with a finger to the infant, whom they so feruently desyred. Therfore when the starre began to appeare agayne it shooke of and put awaye all carefulnes from their myndes: and now replenyshed with sure hope and ioye, and passyng litle upon mennes tellynges, but folowyng the heauenly guyde, they espye the palace of the newe king: a fylthy and a vile cotage or stable. Sincere Godlynes is nothing troubled with these thinges. They enter in: they fynde the infant not differing in apparaunce from others, they fynde the mother nothyng gaye or gorgious to And fell loke too. All theyr stuffe shewed and testified pouertie and simplicitie. The downe flat Magians which did not wurshippe nor fall downe before Herode, magni- & worship- fying hymselfe in his seate with a kingly pompe: fall doune at the cradle of ped hym. the crying babe: they adoure and honour grouelyng on the grounde, hym that could not yet speake. And they were not content with this godlynes, but they take out of theyr boxes, giftes purposely apoynted of those thinges with increase of the which, the nacion of the Persians was chifely enriched, that is, golde, incense, and myrre: least that he which shortely after should be compelled to flee, should lacke in his vyage. And with these fyrst fruites of faythe, the Gentyles that were farre of, preuenting the Jewes, which were thought to be next unto God, do constitute Christe to be theyr kyng: and of the other side do dedicate themselues unto hym, offering a new sacrifyce in thre kindes of thinges. And now as by a ryddell or a darke figure, they professed that ineffable Trinitie of the father, and the sonne, and the holy goste, acknowlegyng also in one man mortalitie, priesthode, and kingdom. For gold is for a kyng, incense for a prieste, myrre for hym that shall dye.

He was borne mortall, he dyd sacryfice on the crosse, he conquered rysing from death, he reygneth in heauen. The Jewes sawe so many wonders, and when they knewe hym, they kylled hym. The Magians sawe no notable thyng as concerning theyr bodely yes, and they reioyce that they had so fortunate a iourney. But what tyme they deuysed with themselues whether they shoulde returne vnto Herode to satisfye his mynde and desyre, they were admonyshed in theyr slepe, by the diuine oracle, not to returne agayne to Herode. For that was neyther suertie vnto them, neyther to the chylde, neyther expedyent for such a weyghtie matter, which in time and by parsel meale, should be promulgated and publyshed vnto the world. They spedely did obeye thoracle, and returned into theyr countrey another waye, to be newe preachers of the newe kyng among theyr countrey men.

And beyng warned of god. &c.

The texte.

And when they were departed, behold the Aungel of the Lord appered to Joseph in his slepe, saying: Aryse and take the chylde and his mother and flye into Egipte, and abyde there, tyll I bryng the worde. For Herode wyll seke the chylde to destroy it. So whan he awoke, he toke the chylde and his mother by nyght, and went asyde into Egipt, and was there vnto the deathe of Herode, that it myght be fulfilled, which was spoken of the Lord by the prophete, saying: oute of Egipte haue I called my sonne.

Nowe the helth and safetye of the Magians was prouyded for, and that the tranquillitie bothe of the mother and of the chylde myght forthwith be seen for, and that also ẏ vngodlines of Herode accordyng vnto his desertes might more and more be exasperated and greued to the glory of Chryst: the same heauenly messinger which sent awaye ẏ Magians, appered vnto Joseph in his slepe, exhortyng hym that now beyng pryuye vnto the mistery, he would conuey awaye secretely the mother and the chylde into Egypt: whereby the diuine counsel intended this, that that region also being wholy geuen to ẏ monstruous worshypping of goddes, whiles it is become the hoste and receyuer of him that is fledde from his countrey: by the touchyng and hauing to do with him, it might be prepared and made redy to some entry and begining of true godlines. Therfore the angel spake vnto Joseph with these wordes: Aryse, and take with the the chylde and his mother, and flee priuely into Egypt, and tary there vntyl I returne vnto the, and shewe thee the tyme to cum hither agayne. For it wyll cum to passe, that Herode shal seke by all meanes to destroye the chylde. Not that it is hard vnto god sodeynly to extinct and kyll Herode, and to preserue the childe, yf it please him, but this ordre of the matter is more profitable for the confyrmation & establyshment of faythe. For it is goddes wyll that the fury and the rage of the tyranne shall sette forthe his glory. Joseph not tarying, toke the mother a mayde, and the chyld, and flying in the nyght season conueyed them into Egypt, there remaynyng tyll that Herode was deade. Truely this thyng chaunced not by the feare of man or by fortune, it was the wil of God to prepare and to establyshe the kyngdome of his sonne by these aduersities, by the whiche, worldly thynges be wont to be decayed and brought to naught, lest that the world should take vpon it any thyng in diuine matters. And that thou mayest the better beleue it, God who woulde this thyng to cum to passe, prophecyed many yeres past by the mouth of his prophete Osee, saying: out of Egypt I called my sonne.

Aryse and take with ẏ the chyld.

Than

¶ Than Herode whan he saw that he was mocked of the Magians, he was greatly greued, and sente furthe men of warre, and kylled and slewe all the chyldren that werre in Bethleem, and in all the coastes therof, as many as were two yeare olde or vnder, accordyng to the tyme, whyche he had dylygently knowen of the Magians. The texte.

In the meane season kyng Herode, after that he perceyued in dede that the Magians had deceyued him, now raging in anger, caste awaye the cloke of godlynes and bruste out into manyfest rage, and sending furth ministers of his madnes, kylled all thinfantes as many as wer in Bethleem, and as many as wer in the coastes & the compasse of the same towne, whiche wer of the age of two yeare or yonger, folowyng the supputacion of the tyme, in the whiche the Magians tolde him, that they sawe fyrste the starre of the chylde. Crueltie enlarged the tyme and the place, compassing in al the yong children, supposing that by this wicked counsell, he had prouided surely ynough, that he should escape by no meanes, whom onely he desyred to be extincte and slayne. But in vayne trauayleth the craft of menne against the counsels of God. By these thinges was shewed a manifest example, what they should suffer of wycked prynces, that would beleue the gospell, & what they should preuayle ye by crueltie traueyled to extinquishe ye fayth of ye gospell, being yet tender & springing vp in ye hartes of ye godly. To be killed for Christ, is to be saued. Herode had an occasion to repent, and not to rage, yf gredines to reygne and to beare rule had not blynded his mynde. But while he through his owne default turneth al thinges into matter of greater madnes, by his maliciousnes he dyd set furth the iustice of God. For it is manifest to all menne, that the innocent children were slayne, with great crueltie, and that he is worthy an horrible distruccion, wherwith afterward he was surely payde.

¶ Than was that fulfylled whiche was spoken by the Prophet Hieremy, where as he sayeth. A voyce was heard in Rhama: lamentacion, wepyng and great mournyng: Rachel wepyng for her chyldren, and would not be comforted because they wer not. The texte.

But least any manne might doubt, that this thing came to passe by the ordinaunce of God: harke to the prophecie of the Prophet Hieremy, seeyng through Goddes inspiracion this thyng, as though it had than been doen already, whiche many yeres after should cum to passe. A voyce (qd he) was heard in Rhama, a voyce sore wepyng, sorowful and lamentable. Rachel dyd bewayle hir children and would receyue no comforte because they wer al slayne. Rachel bearing Beniamin, that is to say the sonne of sorowe, by and by vpon hir deliuery dyed, and was buryed not far from Bethleem, wherof the Prophet dyd expresse in her persone the sorowe and waylyng of the mothers, lamentyng theyr children whiche Herode kylled.

¶ But whan Herode was deade, beholde the Angell of the Lorde appered in a slepe to Joseph in Egypt, saying: aryse and take the chylde and his mother, and go into the land of Israell, for they are dead whiche sought the childes lyfe. And he arose and toke the chylde and his mother, and came into the lande of Israel. The texte.

In the meane season after that Herode was taken out of the worlde by punishment & vengeaunce moste worthy for hym, the angel agayne which gaue counsayle to fle awaye, appearyng to Joseph in his slepe, moueth him to leaue Egypte, and to bryng agayne the childe and his mother into the lande of Israell. For he sayed that they were dead that would haue ye chyld destroyed.

And he redily obeying in all thynges the wil of God, conueyed Mary beyng mayde & mother together wt her swete babe, into the countrey of Israel. For it behoued him firste to be knowen vnto them , vnto whome chiefly he was sent, to the intente the people of harde belefe, shoulde haue nothing why they myght make any reasonable pretence of theyr vngodlynes, deniyng him to be theyr Messias, but to be sum other apoynted vnto the Gentyles.

The texte But whan he heard that Archelaus reygned in Iewry, in the roome of his father Herode, he was afrayde to go thither, but beyng warned of God in a slepe, went asyde into the coastes of Galile, and went and dwelt in a citie called Nazareth, that it might be fulfylled whiche was spoken by the Prophetes: he shalbe called a Nazarite.

And as soone as Ioseph entred into the coastes of his countrey, and had knowledge there by a constaunte fame that Archelaus the soonne of Herode that was deade, hauyng the one halfe of his fathers kyngdome, reigned in Iewrye in his fathers place , fearyng leaste the soonne had succeded hys father in cruelnes, lyke as he dyd in his kyngdome, durste not goe thyther: and agayne beyng establysshed by the aunswere of the Aungel, wherof nowe he wholy dyd depende, wente aparte into the coastes of Galile, whiche parte had than chaunced vnto Herode the Tetrarche brother to the king that was deade . Here the Aungell promised all thing to be safe, also the loue of the countrey was an inuitacion, and the counsell of GOD wrought withall, that Christe by many occasions should be made common to many, whose cūming was to euery manne. Bethleem doeth glorye of his byrthe, at Hierusalem he was circumcised and purified, Egypt was happy of so noble a geste, Nazareth maye well glory of his bryngyng vp. For this was the countrey of hys mother, in the whiche she conceyued hir sonne, a base and a poore byllage of Galile, a countrey not regarded but dyspysed of the Iewes, but it was a secrete corner, so muche more meete for the chylde against the crueltie of Archelaus. And this poynte herein God doth teache vs, that there is no nede of helpes, riches, power, parte taking, or nobilitie of byrth, in those thinges whiche are doen by the wyll of God. Nay these thynges annexed and put vnto, rather obscure and darken the glorye of God among men. For that this thyng came not to passe by fortune it maye appere, in that the prophecie long before declared, that the Messias should be called a Nazarene, the whiche to be doen, euen the tytle doeth declare whiche Pilate ignoraunt of the prophecie commaūded to be set vpon the crosse. Iesus of Nazareth the kyng of Iewes. And at thys daye they that professe Christ be therfore of many called Nazarenes. And the worde it selfe hath his mistery. Nazareth among the Hebrewes hath his name of a floure, because that that godly and swete floure the sanctifier of all virginitie was borne of a virgin, lyke as Bethleem signifyeth vnto the Hebrewes the house of breade, out of the whiche came that heauenly breade, which whoso eateth, shall lyue euerlastyngly. He therfore liued certayne yeares as one vnknowen, with his mother and his foster father Ioseph, whose sonne he was thought of all menne, vntyll the tyme he came vnto mannes state, and then he shewed himselfe vnto the worlde by doctryne, miracles, death, and resurreccion, beyng knowen or notable in nothing, nor excellyng other menne, but that he went forwarde dayly and encreased in all kynde of honestie, and heauenlye

(That it myght bee fulfilled. &c)

gifres,

giftes, that euery man loked for sum greate and notable thyng in the chylde. He was also in the meane season a diligent obseruer of the lawe, because he woulde geue none occasion vnto the euyll wyllers, of euyll saying or backebytyng, but satisfie al men in all thynges. He had rather for a tyme by kepyng of the lawe, to bring the Jewes to more perfeccion, than by despysyng it, to alienat and withdrawe theyr myndes cleane from hym. Onely once he shewed himselfe at Hierusalem, beyng twelue yeres of age, at what tyme he priuely leauyng his parentes, was founde in the temple sitting emong the doctours, hearing them, and by course questioning with them, in so muche that he was a wonder to them all. Euen that his godly disposicion had a desire vnto those thinges for whiche he was sent into the worlde: but as this was a prayse of a redy mynde, so it was the example of moderacion and obedience to tarry the tyme prescribed of his father.

The.iii.Chapiter.

The texte. ¶ In those dayes came John the Baptyste, preachyng in the wildernes of Jewry, and saying: Repent ye of your former lyfe. For the kyngdome of heauen is at hand. For this is he, of whom the Prophet Esay spake, whiche sayth: The voyce of a crier in the wildernes: prepare the waye of the Lord, and make his pathes straight. And this John had his garment of Camels heare, and a gyrdel of a skynne about his loynes. Further his meate was Locustes and wylde honye. Than wente out to him Hierusalem and all Jewry, and all the countrey rounde about nere to Jordane, and wer baptised of him in Jordane, confessyng theyr synnes.

In those daies came John the baptiste.

Nowe is it worthy the hearyng, to knowe how our Lorde Jesus Christ began and entred with the matter, that he came for. He thrust not in sodenly to men vnawares, when they thought not vpon it. Firste he woulde that all mennes myndes should bee prepared and made in a redines by his vssher and messenger John the sonne of zacharie, a man knowen & allowed of ẏ Jewes thẽ selues: to thentent that the thing whiche euer should bee beleued, myght by lyttell and lyttell bee stilled and put into the hartes of men.

Therfore whan the tyme drewe nere in the whiche it was decreed by the eternall ordeynaunce of God that the whole worlde should be renewed through the doctrine of Christe: John came furth, the sonne of a priest, and of a prophetisse, whiche John was iudged afterward to be more than a Prophet by the testimonie of Christ, who also euen in his byrthe and beginning, had made men to conceyue great hope of hym. And he came not out of kynges courtes, or out of commõ resortes of men, but out of wildernes, where from his chyldhode he led an aungels lyfe, beyng content with a most simple & common diet, clad with a garment wouẽ of Camels heres, girded wͭ a letherẽ girdel. His dyet was agreable vnto his apparell. For he lyued with course meate, and easy to be gotten, whiche he founde in the wildernes, that is to saye, with locustes & wylde honye. Suche dyet, suche apparell, suche a place, was moste mete for a preacher of penaunce: Whose wonderfull holynes so amased all mens myndes, that many supposed that he was Christe: chiefely when many wer perswaded the other whiche was thought to be Messias, to haue perished in the number of the infantes of Bethleem. But he did not chalenge vnto him the glory of others, insomuch that he shewed Christe openly to al men, & sayed that he was not worthy to leuse the latchet of his shooes. And yet he rushed not furth of his owne swinge to preache: but whan he was admonished frõ heauen, that now was the tyme to playe the preacher. For he came not by chaunce to his office of preaching, or by the sendyng of man, but this was he, of whome Esaye prophecied so many yeres before, both that he should vtter openly in wildernes the voyce of his preachyng, and also that he should be set before to prepare the hartes of men to receyue the doctryne of Christ, and because he perswadyng repentaunce of the former lyfe, should make them able to receyue the grace of Christe, who by baptisme shoulde pardon all men of theyr sinnes.

Preaching in the wyldernesse of Jewrye.

For this is he of whõe ẏ Prophet Esai spake

And that (the course of thynges beyng sodeynly chaunged) they that wer puffed vp before by the vayne iustice of Moyses lawe, and by the folysh wisedom of this worlde, shoulde haue their combes cutte, and be brought lowe. And finally that they whiche before semed vyle, abiecte, and vnprofitable because of theyr ignoraunce and humblenes, should nowe bee made lyuelye and strong through the doctrine of the ghospell, and ryche with heuenly ryches: & those thinges whiche by the rigoure of the lawe semed hard and intricate, through fayth and grace of the ghospell, should be made right and easye: and that thys health and saluacion, should be opened and publyshed not only to the Jewes, but also to all nacions of the worlde. All these thynges prophecied Esaie, the most assured Prophet of the Lorde. And this is the prophecie: A voyce of the cryer in deserte, prepare ye the waye of the Lorde, make his pathes playne and euen. Euery valey shall be fylled, and euery mountayne & hyll shalbe brought lowe. And the croked shalbe made strayght, and the rough shalbe turned into playne wayes, and all mankynde shall see the saluacion of God. And nowe a certeyne rumor and fame of the cumming of Christe secretly spred abrode by many, and farther ye conscience of theyr naughtie lyues (for there was no tyme more synfull and fylthye than that was) and fynally a certeyne secrete inspiracion dyd cause and brought to passe, that manye of theim were wery of theyr lyfe, beeyng very desyrous of him, of whome they had a certayne sauour and vnderstandyng (symple though it wer): who sodenly should renewe all kynde of men, and theyr synnes clerely abolyshed, bryng them vnto the kyngdom of ryghteousnesse. Wherefore whan they came flockyng vnto John not onely out of the citie of Hierusalem, but also out of whole Jewry, chiefely out of those countreis that be nere vnto Jordane: John himselfe cumeth and approcheth to satisfie theyr redy wyll and desyre. And the thyng that he preched in wyldernes, the same he doth beate into the people, beyng now more thycke assembled and gathered together nere vnto ye water of Jordan, that through repentaunce of theyr former lyfe, they might prepare themselfes to Messias now at hand, and offer themselues to bee healed of hym, who shoulde bryng helthe and saluacion. He is in the waye of helth, that knowlegeth his disease, and hateth it. For nowe (sayeth he) the kyngdome of heauen, and that same moste fortunate and moste to be desyred kyngdome is at hand: yea and that very nere, but there is no entrie into it, but to suche as be pure and cleane, from this worldlye fylthines. At this preaching, in figure and token that the fylthynes of the mindes should shortely be clensed away, many wer baptized in the water of Jordane condempning theyr former lyfe, and acknowledgyng theyr offences openly. For so it was thought good vnto the wysedome of God, that John whyche was the bound and border of Moyses lawe, beeyng nowe at an ende, and of the grace of the ghospell nowe cumming on, with this signe and token, should go before, not to abolishe synne, whiche thyng Christe properly reserued vnto himselfe, but to prepare mennes myndes, that they myght be the more able to receyue the benefyte that should furthwith ensue.

And were baptised of him in Jordane cōfessyng theyr synnes.

But whan he sawe many of ye Phariseis & Saduceis cumming to his baptisme, he sayd vnto thē: O generaciō of vipers who hath taught you to flee frō the vengeaunce that is to cum: Bring furth therfore the fruites that beseemeth penaunce. And be not of this mynde, to saye within your selfes we haue Abraham to our father. For I saye to you, that god is able

The texte.

able to bryng to passe, that of these stones, children shal ryse vp to Abraham. Euen nowe is the axe also put to the roote of the trees. Therfore euery tree, whiche bringeth not furthe good fruit, is hewen downe and cast into the fier.

And this was doen in the .xv. yeare of Tiberius Cesar, beyng Emperour of Rome, and Poncius Pilate hauyng rule ouer Jewry vnder him, & Herode the brother of him that dyed, beyng Tetrarche of Galile, where Christ made his abode: and his brother Philip Tetrarche of Iturea, and the coūtrie Trachonitis: and Lisanaa the Tetrarche of Abilme: and Anne, and Cayphas, beyng the chief of the priestes. And thus the Realme of Jewry beyng deuyded vnto so many rulers: furthe came he whiche should call thinges to the power and rule of one prynce. And fyrste of all a great numbre of people flocking vnto hym, whan John saw a great multitude of Phariseis and Saducees cum to baptisme, and was not ignoraunt how this kinde of people was arrogāt, fierce, and standyng in theyr owne conceyte, for the notable obseruacion of Moyses lawe as it semed to theym selues, and for the merytes of the patriarches, of whome they craked and gloryed muche, for that they came of them. For they enuying and laying wayte to hynder the baptisme of John, beeyng in vse and reputacion, sent a craftye message vnto hym into Bethabaram, (for John at that tyme dyd baptise there) demaundyng whither that he were Christe. If he had been: forthwith they would haue obiected, that Christe had been promised of the tribe of Juda, wheras it was manifest that John was of the Trybe of Leuye. Further when John protested playnly that he was not Christe, no nor no Prophete, especiallye of those olde and auncient Prophetes, whome they thought woulde returne agayne into the worlde: they demaunde of hym further, howe he durst promyse remission of sinnes by baptisme, whiche properly was reserued vnto Christe. He answered, that there was muche difference betwene his baptisme, wherby he dyd stirre and moue men to repentaunce and forthynkyng of the former lyfe: and the baptysme of Christ whiche forthwith should folow, wherby all sinnes should be forgeuen. Therfore whan he saw many of this kynde of men cum running to baptisme wt others: he biteth theyr conscience with bytter wordes wherby he might the rather moue theim to penaunce. O crafty (qd he) and malycious kynde of mē, nay no menne, but rather the offspring of vypers, the murderers of your auncetours, subtyll and yll mynded toward all men: Seyng that hytherto ye haue haunted your selfes emong men, vnder the tytle & name of fathers, which for their holines be muche prayse worthy with them, and vnder the false pretence of righteousnes, haue reigned so negligentlye and idelly, as though Messias should neuer haue cum, who tolde you, and put you in remembraūce, that the ineuitable punishmente was at hande, vnles ye had runne with others to the remedy of penaunce? And how is it, ye now ye desyre to be baptised as sinners, among whome ye appered as men of great holynes? Ye haue perceyued that your trust should be but vayne, vnles ye should escape from the vengeaunce of God now beyng at hande, by the refuge of penaunce. For neyther the merites of the fathers, nor the obseruacion of the lawe, delinereth from euerlasting punyshment, but euery mannes owne purenes of lyfe maketh hym commendable vnto God. Seyng therfore ye ye repent your former lyfe, hereafter so bring forth fruite wt godly affeccions and dedes, that they may testifye, that ye haue truely repented. Hytherto for the grossenes of menne, fygures and shadowes hath

He sayd vnto them: O generacion of vipers.

hath beene sum what made of, that mennes pronitie to naughtynes, beyng compassed in with these stayes, myghte be refrayned from fallyng into farther inconuenience. Hytherto with enlarged Phylacteries, with long prayers, wt washinges, with often mencyonyng of father Abraham ye holy Patriarche, with buildyng of the prophetes shrynes, of whose posteritie ye desire to appear and to be counted, ye haue obteyned vnto you a certayne coloure and appearaunce of holynes emong men. Hereafter because that shadowes shal vanyshe away at the light of the gospel, ye must go truely and syncerely to worke, if ye will obteyne euerlastyng helth. Neyther brent sacryfyce, ne bloud of beastes, is required of you for your olde synnes: onely se that there be penaunce without counterfayting, and god wyl frely pardon the offence: further Messias hymselfe wyl teache you, yf he fynde you apte and wylling to learne, what be the fruites of true penaunce. In the meane season set ye asyde vayne trust, and flatter not your selues thus: we be holy, we cum of the holy father Abraham. The iuste Abraham shall auayle nothyng them that cum of him, vnlesse they folow hys faith and obedience, which wer so muche commended. The blessyng that is now at hand was promised vnto Abrahã: but cosinage and kynred be it neuer so nere, is not sufficient to obteyne this blessyng. Who so euer distrusting God doeth leane vnto the soucoures of this world, they be fallen from the kynred of Abraham. And hereafter the posteritie of Abraham shall not be counted by the kynred of bloud, but by ye sinceritie of feyth. And yet god shall not therfore lacke the posteritie of Abraham, to whome he may performe and paye the blessing that he promised though ye swarue frõ the maners of Abraham. Nay be ye ascertayned if ye despyse the grace offered vnto you, that god is of power, yea out of these stones to rayse vp chyldren farre better than ye be, to his frende Abraham. And there is no cause why that ye should be the more negligent for that the cummyng of Messias hathe bene differred hytherto. For nowe the extreme parell cummeth vpon you, and nowe all the matter is euen vpon the edge of the raser. eyther ye must cum vnto the kyngdome of heauen with cleane and syncere myndes, or elles ye muste receyue eternall punyshement. Saluacion is present at hande to them that wyll enbrace it, and to theym that wyll refuse it, present payne and vtter destruccion is ready at hande. For nowe the axe is sette to the tree, not to the boughes or to the body, but to the rootes whiche shall vtterly cutte it downe with a deadly wounde, that can not be recouered, vnlesse it bryng forth fruite mete for god. There muste be no lingeryng, the daunger is so nere at hande. Haste must be made, all impedimentes and lettes quite cut of. Yet ye maye chose whiche ye wyll take. The axe wyll not stryke if ye wyll sodeynly chaunge your mind. In the naturall tree it is longe and hard to chaunge the iuyce wherof the fruit taketh his taste. Here the matter is brought to passe by the onely will. But as they that make haste are partakers of health, so they that linger are al partakers of perill. None shal be deliuered hereafter neyther by riches, neyther by noble byrthe, neyther by wysedom, as many hitherto haue supposed. Eueri tree that beareth not fruit, and that no meane fruit but excellent good and worthy the kyngdome of heauen, is cut downe and caste into the fyer.

¶ I baptyse you with water vnto penaunce: but he that shall cum after me is mightier than I, whose shoes I am not worthy to beare. He shal baptise you with the holy gost and fier, whose fanne is in his hande, and he wyll purge his floore, and gather his whete into the barne, but he wyll burne the chaffe with fyer that can not be quenched.

Hitherto

Hitherto god hath suffered and wynked at mens sluggishnesse. Errour and ignoraunce deserued sum pardon. Mankinde was in a maner deaffe at the law of nature. Small profit came by ye law of Moyses. The thretninges of the prophetes were set at nought, theyr dreames and visions were not hearde. Nowe is he cum after whome none other shalbe sent. Whose cūming leste it should be sodeyne and vnwares, I (sayeth John) am the messenger sent before. If ye be penitent, yf ye knowledge your diseases, yf ye receiue the Phisicion with feruent desyre, he wyl be with you, profitable and healthfull to al: For I am not he whome ye loke for. Truth it is I baptise you, but to this intent onely, yt ye beyng penitent may be meet to learne of him, & redy to receyue health whan he shall cum. For furth with he wil cum, yea euen now he is cum, & as he is behynde me in ye ordre of preaching, so he is aboue me & passeth me by all meanes, so yt I whome ye thinke to be of sum estimaciō, am not worthy to be his drudge & slaue, that is eyther to cary his shoes, or to leuse ye latchet of his shoes. I am none other thīg but a preacher, neuertheles bothe trusty & doyng mine office, which god hath enioyned me by ye prophecy of his prophet. He is the autour, he bringeth wt him al might & power both to forgeue sines, & to confer & geue all kind of vertues. Let euery mā approche to his doctrine & to his baptisme, for he shal baptise you wt effectuall & lyuely baptisme, not wt water only but wt the spirit & fier. With ye spirit he shal alter & transforme you, wt fier he shal pluck you vp vnto heauenly thinges. He wil require nothing of you but sincere penaūce, wout coūterfeyting. He wil geue you his good thīges frely, yf your yll thinges displease you hartily. Onely he willeth yt there be no colourynges, which shal preuail nothing with him. There is nothing hyd from him, he feareth no mā. The thing shalbe don with seuere iudgemēt, which can not be voided. Hereafter there shall be no meane, eyther ye muste throughly be good, or throughly euyll. He wyll passe nothing vpon cloked holynes. He hath a fanne in his hand, he seeth also the inward secrets of the hartes. Before hym eyther ye must be chaffe or fyne wheate. But in the meane season whether of bothe ye wyl be, he hath partly put in your choyce. It shalbe but vayne for the chaffe myngled among the clean corne to lurke and to be hydden.

& baptyse you with water, &c

Whose fanne is in his hād.

He shall vtterly cleanse his floore, and lay vp the wheat in his granard, but he shall burne the chaffe with fyer that neuer shalbe quenched. Wherefore eyther ye muste endeuour with all your herte to the hygh prycke of vertue, that ye maye woorthely be receyued into the euerlastyng kyngdome: or elles yf ye dispyse the goodnes of God nowe offered vnto you, ye must nedes therby be extremely naughte, because ye refuse so great healthe offered to you, without your sekyng, and throughe your owne merite (forasmuche as ye reiect the heauenly rewarde,) ye must be appoynted to the euerlastyng fier of hell. The myndes of the common sorte were so moued with the sayinges of this holy man that a great numbre whiche hytherto had put theyr trust in the obseruacion of the lawe, came vnto hym tremblyng for feare, and sayd: If thus standeth the case, what than thynke ye best for vs to do? but he dyd not exhort thē to the ceremonies of the lawe, and the constitucions of men, as the pharises wer wont to do, but vnto the workes of charitie, saying: The firste waye to pacifie God is the free weldoyng vnto your neyghbour. He that hath plentye of garmentes, let hym geue vnto the naked: he that hath plenty of meates, let hym geue vnto the hungry. There came vnto hym also the Publicanes, the

whiche kynde of men the Jewes abhorre, because cōmenly eyther for to please the princes, or to satisfye theyr auarice, they are wont to poul ŷ people. They demaunde of him fearfully, what he thinketh best for thē to do. And he doeth not reiecte them from baptysme, and agayne he appoynteth them not to geue theyr goodes, who nowe of long tyme wer wonte violently to take awaye other mennes: but to thintente they myght cum nere by sum degree vnto the perfect doctryne of Christ, he commaundeth them that they should exacte nothyng of the people, besyde that, that was prescribed of the Prynce. Finallye there came also souldioures, a violent and a diffamed kynde of people. Neyther put he thē awaye frō him, declaring manifestly vnto ŷ Jewes by ŷ dede, ŷ Christ would despyse no kynde of men. They confesse nothyng: for, to professe a souldyoure is of it selfe to confesse the puddle and synke of al myschiefe. They demaunde also what counsayll he woulde geue them. And he teacheth them beyng so rude, rather what ought to be auoyded and shunned, that they myght be lesse yll, then what was to be doen, whereby they might be perfectly good, Abuse not (ꝙ he) your wepons whiche ought not to be styrred but agaynste your enemies, at the commaundement of the captayn, beate no man nor stryke no man violently, syth you be hyred for this purpose, that through your diligence the countrey should be quiet. Nor abuse not your familiaritye with great rulers, falsely blamyng and accusyng any man, wher by any filthy lucre or gayne might cum vnto you. Finally be content with your wages, and defraude and spoyle no man. For prynces geue wages to thintent no man by necessitie should be forced to take other mennes goodes. So he through easy preceptes accordyng to euery mannes capacitie, made al men in a redynes for Christ to cum, foreseeyng Christ in spirite, whom he had not yet seen with his bodily iyes.

Then cummeth Jesus from Galile to Jordan vnto John, to be baptised of him. But John forbade him, saying: I haue nede to be baptised of the: and cummest thou to me? Jesus answered and sayed vnto hym: Let it be so nowe. For thus it becummeth vs to fulfyll all righteousnesse. Then he suffred hym. The texte.

Therfore the rumour and fame beyng nowe spred abrode, and dayly more and more encreasyng, and that by dyuers meanes, by the aungels, by the shepherdes, by the Magyans, by the cruel carefulnes of Herode, by the prophecy of zachary, by Simeon, by Anne, by litel and litel secretely: but most of all by Jhon his open and manifest setting furth beeyng ioyned with a great auctho-ritie, in so muche that yll men also beyng nowe amased with feare dyd frame themselfe to the cumming of Christ, thus declared and set furth. For truly it was time for him to cum furth into the sight of the world to declare himselfe, not by ŷ testimonies of others, but by his owne vertues, ŷ it might appeare what maner of one and how mighty he was, and that he myght obscure and darken al men, by whose testimonie he was heretofore set forth and commended. Therfore Jesus left Galile where he had been in secrete hytherto, ⁊ nowe going about his fathers busynes he leueth his mothers coūtrey Nazareth, ⁊ maketh spede vnto Jordane, where he should haue a great company gathered together out of diuers coastes of Jewry, to bee a witnes of the thynges that should be there spokē ⁊ doen. He who alone was defiled with no spot of sinne, Then cummeth Jes. yea who alone should take away the sinnes of the worlde, through the middes of the synful companies, euen lyke a synner goeth vnto John, and requireth to be

be baptised of hym, who alone doth sãctyfie euerye baptysme. John not yet ascerteyned that Jesus was that hygh Messias, the sonne of God, but yet obseruyng and markyng a meruaylouse semelynes and honesty appering in his iyes, in all his countenaunce, and in his maner of going, he doth excuse his disordered offyce and ministracion, honouring his dignitie and worthines as yet with no certayne commendacion. Onely he sayeth it wer mete and conuenient that I whiche am far beneth and vnder thy vertues, should require baptisme of the: And how cummeth it to passe that thou doest humble and adbase thy selfe so lowe, to require baptisme of me, syth no man is more pure and cleane from al synne than thou? These thinges wer thus doen by the ordynaunce of God, to thintent both that we should haue an example of the meruellous modestie and humilitie of Christe, and also that it myght appeare vnto al men by the testimony of John, that Christe beyng without conscience of any synne or euyll, requyred to be baptised. For he was baptised lyke as he was circumcised, as he was purifyed in the temple with his mother, as he was scourged, & as he was crucified. He suffered all these thynges for vs, & not for himself. Wherfore when John declaring constantly his owne vnworthynes, & setting forth the worthines of Christe, did refuse the office of a baptiser, Christ by no sinister suspicion did steyne his owne innocencie, whiche it behoued to be knowen and beleued of all men. Euery parte (quod he) of this busines hath his tyme. Be thou content in the meane season, that I bee baptised of the, thynke not vncumly for the, yf thou baptise him who (as thou sayest) is better then thou. Certaynly it shall becum me, whiche desireth to bring all vnto me, to fulfyll all iustice. For he that teacheth all, and teacheth perfectiõ, must see that no lykelyhod or apparaunce of vnryghteousnes (be it neuer so litle) be found in his life and maners. I muste becum all thinges to al men, that I may wynne & bring al vnto my father. Whẽ John hearde these wordes, he descẽded into Jordane with Christe, and baptised him. And here appereth an holsome example of humilitie in Christe, and of obedience in John, but the thyng, and the effecte is of contrary order. For baptisme doth consecrate vs, but he through the holy towchyng with his body dyd consecrate baptisme.

But John forbad him

Jesus answereth, &c.

The texte. And Jesus whan he was baptised, came straght way out of the water, and lo, heauen was open vnto hym: And he sawe the spirite of God descendyng lyke a doue, and lyghting vpon him. And lo, there came a voyce from heauen saying: This is my beloued sonne in whom I am well pleased.

And to thintent he might declare vnto vs what we ought to do after baptisme, and what felicitie was geuen vs by baptisme, Jesus goyng out of the water cherefully and spedely as though he had cast of a great burdẽ of sinnes, (teachyng vs that we should not tarrye nor lynger in washinges, nor oftentymes returne vnto them by synning again, but to make haste to the dueties of a spirituall lyfe, the synnes of the former lyfe once cast of, and buried in baptisme:) kneled downe vpon his knees, and lifted his handes into heauen, beseching his father ẏ he would vouchsafe that this matter of sauing mankynde, whiche he toke in hande, myght be happy and fortunate to al men, and that he woulde commende and set foorth his sonne vnto the world with his fatherly authoritie: & lest John his authoritie shoulde be of small estimacion, albeit this for the time was profitable for the grosse and rude people. And beholde the father dyd manyfestly auctoryse his sonne in the presence of suche a

multitude

multitude of people. The heauēs opened & shewed furthe a certayne wōderful light. John also sawe the heauēly spirite in the visible lykenes of a doue, to descende out of heauen, and to sytte vpon his holy hed: from thence cam the voice of the father soundyng to al mennes eares, saying: this is my derely beloued soonne the delyght of my mynde in whome I haue a singuler pleasure, heare hym the expounder of my mynde, and the distributer of my goodes towardes you. And bicause at ye time Jesus was vnknowen to the multitude which had a great opinion of John, lest ye voyce, whiche cummyng from aboue poynted no man certaynely to theyr vnderstanding, should be thought to pertayne vnto John: therfore there was added a visible signe of the heuenly doue, whiche syttyng vpō Christes head, showed nowe playnely vnto al mē (as a mā would poynte with his fynger) to whome that voyce dyd pertayne. With ye whiche signe also John hymselfe was playnely & certaynely monished, that he was the sonne of God. And after he dyd openly testifye that thys sygne and token was promysed him before of the father, to thintent that in suche a multitude of people, he myght certeynlye knowe him ye afterwarde should baptyse all men in ye spirite and fyer. And with these ceremonyes the Lorde Jesus was declared and consecrated oure mayster, whose diuinitie who so wyll followe, he shall be truly blessed.

And loo heauen was opē vnto him

¶ The fowerthe Chapter.

¶ Then was Jesus led of the spirite into wyldernes, to be tempted of the Deuyll. And whan he had fasted forty dayes and forty nyghtes, he was at the last an hungred. And whan the temptoure came to hym, he sayd: If thou be the sonne of God, commaunde that these stones be made bread: But he aunswered and sayde: It is wrytē, man shall not liue by breade only, but by euery worde that procedeth out of the mouthe of God.

The texte.

And yet these entries and beginnings made, he lepeth not furth byanby to preache, although auctoritie were giuē him from heauen, but sodenly he withdraweth himself frō ye syghte of the people into wildernes, because ye departure frō the cōpanie of people bothe increaseth authoritie, & prouoketh a desyre. Now the spirite (that is the prouoker of the yll) doeth specyally assaulte them which leauyng the desyres of the worlo, do fall into meditation of the pure and heauenly lyfe. Therfore Jesus secretly teachyng vs the same, goeth into wyldernes. And this he dothe not by ye motion or instigation of any mā, but moued of his owne spirite. For he that is baptised, hath nowe cast of carnall affections & being made spirituall by regeneration, is led and moued by the counsel of the holy ghost: he remembreth not Bethleem, he retourneth not to Nazareth, he goeth not again to his mother or to his foster father, but by the vehemence and rauishing of the spirite, he goeth into deserte, folowyng the exaumple of the olde prophetes. Solytarynes dothe quicken & make lusty the mynde of a Christian souldier, & sumtyme it is more sure for a man to commit himselfe to ye wylde beastes, than to men. Baptisme taketh away all synnes of the former lyfe, but for all that, no man is sure from the assaultes of Sathan whiche lyueth sluggyshely. But yet the naughty desyres endeuoure to spryng agayne, chiefly in them that be rude and young, and lately entered and cummen to Christ. And that frowarde Satan enuiyng as muche mannes saluacion, as Christe is desirouse of the same, styrreth and prouoketh him with merueylouse engins and sleyghtes, to

fall awaye and departe : insomuche that he possesseth and vseth hym that is relapsed with more tyrannye , then he dyd possesse and vse hym whan he had hym before. Agaynste these perilles and daungers Christe sheweth chiefelye three remedies, often and harty prayers, forsakyng of company, auoydyng of excesse, and kepyng abstinence, not without diligent meditacion of holy scriptures : for other wyse there maye be daunger in ydle solytarynes. And because the deuill goeth about to deceyue them chiefly, whiche do endeuour to attaine vnto this streyght and Angelicall lyfe: Christe hymselfe lyke a good captayne encounteryng with him, hathe taught his champions, by what meanes that malicious and crafty olde syre maye be ouercome, and howe lytle he can do agaynste them that be sober and vigilant , and with all theyr harte do leane to the godly scriptures. And this also the Lorde Jesus in the meane tyme wente aboute, that this mistery myghte, by lytle and lytle appere vnto the worlde after suche sorte, that Sathan (whiche desyred for none other purpose to know certaynly whether he were the soonne of God, whome he heard that the father dyd honour with this tytle and name, but to lette the redẽpcion of mankynde) myght bee holden in suche doubte, that he might not certeynly knowe this to be Messias, before he sawe his owne tyranny vtterly subuerted & ouerthrowen. Christ also putteth vs in remembraunce of this, that no manne is mete to preache the gospell, but he that hath tryed hymselfe , and is fyrme and strong agaynst worldly desyres, agaynst excesse and her companions, that is bodily luste, ambicion, auarice, and suche lyke diseases of the minde, wherewith our enemye beateth and shaketh the myndes of the symple and weake as it were with most violent engyns of warre . Therfore whan Chryst had fasted forty dayes, folowyng Hely, and Moyses, whiche thyng was in suche wyse aboue mannes power, that yet the Jewes beleued, that it was done of men : at laste to shewe a manyfest token of mannes imbecillitie in himselfe, he made no counsayle, but shewed playne signes that he felte the tediousnes of hungre. For after the common nature of mannes bodye, the lacke of humour greued and payned the stomacke.

And whã he had fasted forty dayes

The temptour came.

Whiche thyng whan the crafty temptoure perceyued, thynkyng hym to be nothyng but a man, (althoughe in dede a notable and a wonderfull man,) he casteth his hooke bayted with the enticement of vayne glorye , for therwith chiefely they be taken, whiche seme to endeuour to the hyest perfection . If thou be the soonne of God (q he) what nedest thou to be greued and peined for hungre? Commaund rather these stones to be turned into bread for thy behouse. Thou canste perfourme thy desyre with a becke. Ye maye well know of olde that this is the same lyer in wayte , or tẽptour which did entice that first Adam into the snares of death, by the bayte or trayne of gluttony: But Christ the latter Adam beyng in spirite heauenly, so auoyded with his wordes, this craftie and deceitful watter , that neither he refused the name of the sonne of God, nor yet hymselfe to be ouercome with hungre after the common sorte of men. And because he would not take vpon hym to aunswere of his owne authoritee: he layeth vnto hym a manifeste scripture, saying: It is writen in the Deuteronomi. Man shall not lyue onely of breade, but of euery worde , that cummeth out of the mouthe of God.

But he aunswered. &c.

The texte.

¶ Than the deuyll taketh hym into the holy citie, and setteth hym vpon a Pynnacle of the temple, and sayeth vnto hym ; yf thou be the sonne of god, caste thy selfe downe backeward.

For it is wrytten: he shall geue his aungels charge ouer the, and with theyr handes they shal holde the vp, lest at any tyme thou dashe thy foote agaynst a stone. And Jesus sayde to hym: agayne it is wrytten: Thou shalte not tempt the Lorde thy God.

Then Sathan beeyng eluded and shaken of with this doubtfull answer, dooth euen of his partye also abuse the woordes of scrypture, to do hurte and mischiefe. And as he deceyued the fyrste parente of mankynde with the bayte of ambicion, promysyng him equall honor and immortalitie with God: by a lyke guyle assaylyng the lorde he toke hym vp into the holy citie, and whan he had sette him vpon the high Pinnacle of the temple, he exhorted hym, if he were the very sonne of God, ye he would fal downe hedlong, allegeyng that he could take no harme by so dooyng. For God himself had thus promysed in the mistical psalme. He wyl geue his angels cõmaundement and charge ouer the, and they shal take the in theyr hãdes, lest thou shouldest hurt thy foote at any stone. But the lord Jesus laying scripture against him, agayn geueth a secret vnderstanding, howe peruersely he wrested the sence of the holy scripture. Contrary wise (q he) it is wrytten in the Deuteronomie: Thou shalt not tempte ye lorde thy God. For scripture dooth exhort vs to this poyncte, that whan aduersitie and daunger is at hande, we should haue a good hope trustyng vpõ the helpe of god, and not put our selues rashely in daunger. The miracles of godlye men be not tryed by sekyng of perilles, but by auoydyng daungers whan they chaunce. For it is no godly poyncte for to cast a man hedlong into the ryuer, that by deliueryng of hym thou mayest seme to be a man of great feates: but it is a godly thyng to plucke out him, that by chaunce is fallen in.

Nor miracles be not to be donne for euery thyng, nor emongest all menne. Jesus would not once vouchesafe to speake before Herode, who was desirouse of suche thynges, muche lesse would he showe any signe or token of his godly power, at the request of Satan. So often as charitie inspired with the holy gost, desireth it, so often as the glory of God requireth it, the power of God is to be shewed abrode.

Agayne, the deuil taketh him vp into a very high hyll, & showeth him al the kyngdomes of the worlde, and the glory of them, & sayeth vnto him: all these will I geue the, yf thou wylt fall downe and worship me: Than sayeth Jesus vnto him, Auoyd Satã. For it is wrytten: Thou shalt worship the lorde thy God, and him only serue. Than the deuil leaueth hym, and beholde the Angels came and ministred vnto him. The texte.

Nowe to thintent that Christ myght teache suche as be his not to geue them selues to a carelesse securitie, after they had the hygher hande once or twise, but alwayes to kepe watche, & to be in a redines for all assaultes of Sathan, he suffred also the third tyme, thimportune assaylyng of the temptour, who as he deceyued the first Adam with the bayte of curiositie and auarice, promysyng him the knowlege of good and euil, so in lykewyse he setteth vpon the latter Adam, and toke hym from the pinacle of the temple, and ledde him into a very hygh hyll, where he myght loke at libertye farre and wyde, and see al the kyngdomes of the worlde, and the woonderfull glory and pompe of eche of them. Surely he knewe by experyence of other men, that ther was nothyng so wicked and sinfull, but they would take it in hand to obtayne rule and dominion. But albeit God is ye authour & maker of al thinges in heauen and yerth, & the deuil hath no title nor interest in the, vnles he hath vitiated & defiled any thyng: yet as though he were lorde ouer all, he is not afrayed thus to speak vnto Christ: I will geue the al these kyngdomes yf thou wylt

 falle

Th sayeth Jesus vnto him.

fall downe and honour me. O blynde impietie. The vngracious spirite promiseth an other mans goodes, and asketh honour due vnto god onely. But Jesus who hitherto toke the reproche of himself wel in worth, can not beare his fathers ignominie. Hence Sathan (q he:) Thy counsel is far from the doctrine of holy scripture. The scripture sayeth: Thou shalt adoure the lorde thy God, and him onely shalt thou serue. After that the deuil had tempted him by these and lyke other wayes, finding him alwayes to be valiaunte and an inuincible chāpion, against all inuencions ꝛ ingins, he left him at last, beyng disapoynted of his purpose two wayes. First in that he perceyued that Christ was inuincible. Secondly, where as he came to searche, whither he was the sonne of God or no he departed more vncertayne then he came. This conflicte was made in the sight of God and hys Angelles, the whiche the lord Jesus would not haue vnknowen vnto his, to thintent we might knowe with what a cumberous enemy we should haue to doe, ꝛ with what wages ꝛ rewardes, he would styrre and prouoke ignorant ꝛ vnware mindes. And this did he not that we should dispayre, but that we should diligently watch ꝛ take good hede. Christ ouercame him to shew vnto vs that he was vincible ꝛ taught vs howe we also myght geat victorie of him. Finally he ouercame for vs and not for himself purposing by vs to ouercome the same if we deserue to haue him presente with vs. And by vs he shal heare Christe saye: hence Sathan, and he shall feare the seruauntes of him of whome he was ouercum. Further lyke as in worldly warre, thinges haue theyr course and ordre, and laboures be eased with rest, ꝛ sorowful thinges with pleasant, ꝛ after sore conflictes triumphes be made: so in the warre of Christ sore stormes of tentacion be mitigated with myrthe and ioyfulnes. After the cumberouse frowardenes of ye filthye spirite, by and by the Angelles be ready to serue ꝛ waite vpon Christ the conquerour. Surely this example teacheth vs, howe in aduersitie we should staye our minde with hope of better, trusting vpon ye goodnes of god, whiche so dothe ordre al thinges, that nowe ꝛ than he doth exercise and proue the valiantnes of his warriers, with trouble and aduersitie: and agayne with sum solace doth prouoke them to reioysyng and thankes geuyng, whiche is the triumphe of Christen men. And in afflictions thorow the helpe of God, they be inuincible, and yf any prosperitie come vnto them, they ascribe it wholly to the goodnes ꝛ bountifulnes of god. And so it cummeth to passe that neither they be discouraged in aduersitie, nor insolent or proude in prosperitie.

Then the deuil leaueth hym.

And behold the angels came. ꝛc.

The texte.

And whan Jesus had heard that John was taken, he went apparte into Galile, and left Nazareth, ꝛ went ꝛ dwelt in Capernaum, whiche is a citie vpon the sea coast, in the borders of Zabulon and Neptalim, ye it might be fulfylled whiche was spoken by Esai the prophete, saying: The land of Zabulon ꝛ Neptalim, by the waye of the sea, beyonde Jordane, Galile of the Gentiles. The people whiche sate in darkenes, and in the shadowe of death, sawe great lyght, and to them whiche sat in the region, ꝛ shadowe of death, ye lyght is sprong vp.

Therfore whan Christ began to be of authoritie and estimacion, chiefly after that John had in maner deliuered him and commended him to his disciples poyntyng with his finger, and saying: Beholde the lambe of god, beholde him that taketh away the synnes of the worlde, and after that he had ouercum the deuil, ꝛ was fully inspired with the holy gost: nothing nowe remayned, but to take a tyme and place, to begynne and enter his prechyng.

John

John had wrought no myracle, beyng content only to preache penaūce. Christ kept silence so long as he preached, least any discorde myght ryse emong their disciples, being yet rude, carnal, & geuen to worldly affeccions. Surely it is ẏ parte of a good teacher, to conforme himself to the capacitie of his audience. But than and not afore entreth he the office of teachyng, whan the rumoure was blowen abrode, that John was caste into prison of Herode ẏ Tetrarche enioying the rewarde that they be wont to haue, which dare boldly speake before the Prynces of this world, & wil rather speake holsum thinges than pleasaunt. For he tolde the Tetrache of his vnlawfull mariage, because he maried his brother Philippes wyfe. And sumtime euil princes desier to haue in houshold with them, men of great and notable honestie, not that they woulde obeye the counsell of suche, but because they maye seme to the ignoraunt people to do by theyr aduyse and counsell, whatsoeuer they do after theyr owne lust & appetite. And in other thynges of lyght importaunce, he had oftētimes ben obedient to his monicions, but here, where he oughte moste to haue been obedient at the foule request of a filthy daunsyng damsell, and at the desyre of her filthy mother, he had cast that verye good man into pryson, and afterward with the cruell death of suche a great man he defiled the feast of his Natiuitie, and the iyes of his nobles. Jesus therfore whan he hearde of this, not because he was in feare hymselfe, but to teache his not willyngly to put themselues in daunger, yf they maye conueniently auoyde it, but whan it cummeth, stoutly to neglecte it, leauyng Nazareth went a syde into Galile of the Gentiles, (in the whiche Salomon gaue vnto Hira kyng of the Tyrians. xxv. cities,) and went into the citie of Capernaum, therfore takē to be borderyng vpon the sea, because it is neere the standyng water of Genezareth in the coastes of zabulon and Neptalim, whiche were two tribes, and in the first is Galile, in the seconde is that, that is called Galile of the Gentiles, wherby Christ than as by a figure, in manier thretned that whan the Jewes dyd refuse and persecute the preachers of the gospel, than the gospel should be brought vnto the Gentiles. And least that a man might thinke that this thyng was done by chaunce, Esai beyng inspired with the spirit of prophecye, prophecied long before that it should so be, saying: in the land of zabulon and the land of Neptalim, whiche bordereth vpon the sea, in Galile of the Gentiles, the people which heretofore dwelled in darkenes, hath seen a great and a merueylouse lyght, and vnto thē whiche heretofore were in a thicke darknes suche as is in hell, lyght is sprong vp. Therfore as cōcernyng the tyme, where John left, there Christ beginneth. For at the cleare lyght of the gospell, the shadowes of Moses law do vanishe awaye. And this is spoken directlye concernyng the misticall figures of the lawe, and to expresse the trueth of the gospel. But as touchyng the place, at the firste affliccion and trouble of the holy preacher, the name of the Gentiles is goen vnto, and the lyght whiche the Jewes blynded with filthye desires, coulde not suffer, is as it were in a picture declared to passe ouer from them to the Gentyles, beeyng very Idolaters: but after suche sorte that the coastes of neyther is forsaken, so that of both sydes the trumpe of the voyce of the gospell maye be hearde. And yet furthermore that countrey was no vnprofitable auditorie, by reason of the commoditie of hauens, and certen notable cities standyng vpon the sea syde, whyche by the reason of the course of marchaundyse, were frequēted and vsed also of farre cūmers, out of other straunge coūtreyes.

Whā Jes' had heard.

He went aparte into Galile.

That it might bee fulfilled. &c

The texte. ¶ From that tyme Jesus began to preache and saye. Repent, for the kyngdome of heauen is at hande.

Nowe let vs heare the begynnyng of his preachyng. As he succeded after John, so he begynneth with his doctrine, whiche was wel knowen, & familiar, lest he should haue driuen thẽ awaye from hym, whiche had John nowe in so great veneracion: And he fedeth the weake with milke. that afterwarde he might bryng forth strong meate to thẽ whan they were of more strength. And truely this is thorder of teachers, whiche desire rather to profite the hearers, than to set forth, & magnifie themselues before other. The preaching of Christ is not onely more mylde & gentle than John his preachyng (for he maketh no menciõ neither of axe, nor of fanne, nor of fier that neuer shalbe quenched) but also more to be commended, for many benefites bestowed vpon all men indifferently. Jesus therfore folowyng John cryeth and sayth: Chaũge your myndes and repent your former lyfe. For nowe the kyngdom of heauen is at hãd, the whiche as it shall be shut vnto no man, so it shall be open onely vnto them that be pure & cleane, and seke after heauenly thinges, and cut away al worldly desyres. What can be more playne and symple than this Philosophy? Let euery man be displeased and grieued with his own naughtines, and heauenly thynges be redy for him at hand, and that frely.

The texte. ¶ As Jesus walked by the sea of Galilee, he sawe two brethren, Symon whyche was called Peter, and Andrewe his brother, castyng a nette into the sea, (for they wer fyshers) and he sayeth vnto them: Folow me, and I wil make you fyshers of men: And they straightwaye left theyr nettes, and folowed hym.

And nowe the tyme was come, that Jesus shoulde gather together a companie of disciples, whiche should be familiar witnesses of all his doynges and sayinges, and by whom he might teache other afterwarde. But marke what maner of men he chose, not Philosophers, not Phariseis, not Priestes, not riche men. For he would not that the glory of the gospell should be defiled with any worldly ayde and succour. But as he walked neere the water which (as we sayed before) was in the bordre of bothe Galilees, he espied two brothers germayne, the name of the one was Symon, and he was called also Peter, the other was named Andrew, whose fathers name was John. These before that tyme, hearde John, through whose prouocaciõ they began to folow Jesus. But they left them both, and turned agayne to theyr facultie and crafte whereby they wer wonte to get theyr lyuyng. And now they were busilye occupyed castyng theyr nettes into the sea. It was a signe of good lucke: First youth more ready to receiue the new doctryne: further the agreablenes of brethren one readye to helpe another: Agayne a craft and facultie in whiche was no hurt: wherby they got a poore liuyng out of ẏ common mere or poole: Finally the fisshyng put them in remembraunce of the newe fisshyng, whiche serued not to take fisshes with nettes to feade the belly, but with the nette of ẏ gospel to catche men drouned with worldly cares, vnto desire of the heauenly lyfe. Therfore as they wer occupyed about necessaries for theyr bodye, Christe speaketh vnto them, saying: Folow me, & ye shall learne a science of me, better than euer ye learned of your father. And yet ye shall not leaue your science, but ye shall chaunge it to a better fashion. For I wyll make you hereafter fisshers of men, that ye whiche wayte for fisshes to destroye them, maye catche & take men into euerlastyng saluacion. They knewe the voyce of hym, whome before they dyd beleue, and whose gentlines they had proued before with familiar

miliar communicacion. But through the strengthe & efficacie of his voyce, he broght to passe, that forthwith at the word of the caller, they forgat not onely theyr fishe, but also theyr nettes as they were they left them there, and not byddyng theyr acquaintaunce once fare well, they folowed Jesus euen as he walked. They sawe no great thyng yet in Jesus, notwithstandyng they stayed not nor lingered nothyng, nor wer not carefull howe they shoulde get their liuing hereafter, but ioyned themselues to hym, callyng them with his onlye worde, and folowed hym, and would not awaye to dye therfore.

¶And whan he was gone forth frõ thence, he sawe other two brethren. James the sone of Zebede, and his brother in the ship, with their father Zebede, mendyng their nettes: and he called them, and they furthwith left the ship and their father, and folowed hym. The texte.

Jesus goyng a litell further espyed other two brothers, James and John the sonnes of zebedeus, he was the better pleased for that the brethren and the father agreed so wel together. Thei were al in one bote, endeuoring one thing euen the same that Peter and Andrew were about. But these went not spedely forwarde with their buisines, because theyr nettes were broken with long wearyng, which was a token of pouertie: Jesus therfore passyng by as they were earnestly occupied in mendyng of theyr nettes, spake vnto them, and bad them folowe hym. The young men of a playne confydence and trust without any taryyng, furthwith leuyng theyr nettes, and forgetting theyr father also, bend themselues to folowe Jesus: so the preachyng of John had framed and fashioned them, so deserued the towardnes and redines of theyr heartes, so had the inspiracion of Christ drawen them, who wholly breathed and sauoured of the heauenly spirite, wherwith he was replenished.

¶And Jesus wente about al Galile, teachyng in their sinagoges, and preachyng the ghospell of the kyngdome, and healyng all maner of sicknes, and all maner of diseases emong the people. And his fame spred abrode through out al Syria. And they brought vnto him all syche people that were taken with dyuers diseases and gryppinges, and them that wer possessed with deuils, and those that were lunatike, and those that had the palsey: and he healed them. And there folowed him greate multytudes of people from Galyle, and from Decapolis, and Jerusalem, and Jewrye, and from the countreyes that lye beyonde Jordane. The texte.

Ye see the entrynges of our Philosophye, wherby it was thoughte good vnto god to saue all mankynde. Ye see the pompe and ruffling of the euangelical schole. Poore Jesus beyng accumpanied with these few fyshers vnlerned, of the common sorte, and poore men, walked ouer all Galile, not nowe in corners nor in deserte, but in theyr Synagoges, where was moste resorte: preachyng and showyng that the kyngdome of heauen which had heretofore been promysed was nowe at hande: not puttyng them in feare of hell fyer lyke as John dyd, but inuityng and alluryng all men with free benefites. For wheresoeuer he went he healed al mennes diseases indifferently, and frely, refusyng no man, were he neuer so vile, and of the meanest sorte, and with lyke easines he chaced awaye all diseases, were they neuer so incurable: to thintent both to set furth and declare by myracles, his power to be greater thã mannes, and also through free benefites, to purchase and wynne the loue of all menne. For hym we gladlye truste and beleue, whome we loue.

Yea euen the wylde beastes also be wonne with benefites. Surelye there is no benefite more godlye, than freelye to restore healthe. By these meanes it came to passe, that the fame of hym spredde abrode throughout all Syria, & manye brought from a farre theyr diseased folke incumbred with diuerse dis-

eases and griefes, and besydes these suche as wer possessed with diuels, and Lunatikes, and diseased with the palsey, whom Phisicions commonly eyther take not vpon them to cure, or els be woonte to cure in vayne, because the disease passeth theyr arte and cunnyng. But Jesus healed all easely, not with mannes medicines, but with heauenly vertue, wherwith he was hable also to rayse the dead. It was a small matier to hym to take awaye the diseases of the bodyes, whiche toke awaye the diseases of the myndes. It was a small matter for hym to prolong the lyfe of the bodye, whiche came to geue euerlastyng lyfe vnto all men. There came therfore from this parte and that parte, a wondrefull numbre of people, not onely from Galile of the Gentiles where he was, but also out of the other Galile, whiche was beyonde the water, and out of the countrey that was called Decapolis, because of the ten cities whiche were in it, also out of Hierusalem and the residew of Jewry, and out of the places whiche wer beyond Jordane. Al men as they haue nede runne to a benefit. Many be moued with nouelties. Sum came for malice with a mynde to wayte displeasure. Jesus (for his parte) draweth all vnto hym, but fewe be mete for the heauenly Philosophy, for the teachyng and diliuery of the which, he chiefly came into the worlde. The people is moued with care of the body, & is desyrouse and delyteth muche in newe sightes and gasinges. But he deliteth not greatlye in suche sightes, that seketh after thynges of perfection, and thynges far a sondre, from the affeccions of the common sorte.

And those that had ẏ palsey. &c.

And ther folowed hi. &c

¶ The .v. Chapter.

The texte.

¶ And whan he sawe the multitude, he went vp into a mountayne, and whan he was sette, his disciples came to hym. And after that he had opened his mouthe, he taught them, saying: blessed are the poore in spirite, for theyrs is the kyngdome of heauen.



Therfore Jesus seeyng the people flockyng aboute hym more and more, and that of all sortes, he conueyeth hymself from the lowe place whither euery man mighte haue accesse, and goeth vp vnto the hyll, and beganne nowe to preache and teache the heauenly Philosophy, declaryng by the highnes of the place, that he woulde showe furth and teache no common nor meane thyng, but all high and heauenly thynges, folowyng also the example of Moyses, who publyshyng the lawe vnto the people (as we read) wente vp to the hill. His disciples whom he had chosen specially vnto hym, folowed hym goyng vp, in suche wise yet, that the common people were not let to folow hym, if any had so muche desyre and strength. Therfore Jesus whan he came to the top of the hill, sate downe not as beyng weary, but purposyng to teache serious and weyghtie thynges, whiche required a diligent hearer. Whan his disciples perceyued that, they compassed hym nere about that none of his holy doctrine should escape them. Jesus therfore entryng and begynnyng his godlye and holsome Philosophye, not oute of a tower or tabernacle with a golden seate (suche an one as Jarcas the greate Philosopher of India had, being garnisshed with precious stones,) not out of the proude pulpet of the Philosophers, not out of the arrogant chayre of the Phariseis, but out of a seate of grasse he casteth his iyes, not vpon the commen people, but vpon his disciples: and o-

penyng his holy mouth, he began to showe furthe the lessons of the gospell, whiche hitherto had not been heard, and whiche be farre from the opinion of all men, that appeared to be very wyse vnto the worlde. Al men promyse blessednes, whiche take vpon them to be teachers of wysdome: All men of what estate or condicion soeuer they be, desire blessednes. But muche controuersye hath been emōg Philosophers, and muche errour in the lyfe of men, in what thynges the felicitie of mā doth consist: And forasmuche as this is the marke and foundacion of all wysedome: Jesus first doth open and set furth straunge sentences, but yet verye true. And therfore through myracles he obteined credite to be geuen to his saying, though it semed sumwhat incredible, so that thei that founde his power to be effectuall in healyng of diseases of the body, might truste also his doctrine to be true, wherby he healed the diseases of the minde. Yet fewe disciples there wer, that did both heare and enbrace this blessednes. Let all men heare, for he spake to al, and all shall be made blessed and happy. Of false opinions spryng all sinnes in liuyng. Therfore aboue al thinges, we muste endeuour to plucke them awaye. And forbecause that fiercenes and arrogancye is the moste daungerouse disease of the mynde, whiche suffereth not man to receyue the true doctrine (yea it is the very fountayne, from whence in manier spryng all deadly offences) Jesus first of all healeth this, saying: Blessed be the poore in spirite, for theyrs is the kyngdome of heauen: whose eares could haue abidden so incredible a saying, but after so many testimonies of John, of the father, and of the doue, and finally vnles his authoritie had been set furth, and credit obteyned through euident signes and myracles. Many be made vile, abiect, and humble, and be brought in discourage of themselues, by the reason of pouertie, of basenes of byrthe, of lownes of estate, or of aduersitie. Truely these be nere to the blessednes of the ghospell, yf they folowe with theyr harte, as they be called by their state. But this humilitie of spirite, resteth in the inwarde affection, not in outwarde thynges. But how shal he haue a kyngdome, whiche taketh nothyng vpon hym, whiche geueth place to al, whiche is offended with hymselfe, which thrusteth out no mā, whiche hurteth no man. For he semeth more nye the seruitude of an asse, than a kyngdome. This kynde of men is trode vnder the feete euerie where, is hurt and harmed without redresse, lyueth lyke an abiecte without regarde, poore and comfortles. But it is true, that trueth sayeth. To these only appertayneth the kyngdome, but it is the kyngdome of heauen. Thynkest thou that these fierce and violent men do reigne. They be very slaues, they be vnder manye tyrannes, they be vexed with auarice, angre, hatred, desyre of vengeaūce, with feare, with hope. They vnnethes lyue, muche lesse they reygne. But he that is free from all these vexacions and troubles, and betaketh himselfe to innocencie and cleane lyfe, puttyng his truste in God, lookyng for the rewarde of the worlde to cumme, and is verye quiet and regardeth not the thynges of this worlde, but seketh after heauenlye thynges: hathe not he a godlye kyngdome, farre passyng the kyngdomes of worldlye kynges. Neyther filthy luste, nor auaryce, nor hatred, nor angre, nor other worldlye infeccions of the mynde reygne ouer hym: And armed with fayth so often as the case requireth, he geueth commaundement to diseases, and they flee awaye, he geueth commaundement vnto the waters, & they be styll, he geueth commaundmēt

Blessed are the poore in spirite.

to deuils, and they departe. So mighty is the kyngdom of the minde whiche distrustyng himselfe, putteth his truste in God, and distrusting the succoure of man, doeth depende wholy of heauen. It is not the dyademe, it is not the oyntment, it is not the garde, that maketh a kyngdome: But the other afore mencioned be the thynges that make a kyng in dede, and bryng hym finallye to the heauenly and euerlastyng kyngdom, where there shall be no disobedience nor rebellion. A worldly kyngdome is gotten by violence, and defended by fiercenesse. This kyngdom is gotten by modesty and sobernesse, and defended and established by humilitie and mekenes. The worlde iudgeth none meete to gouerne a kyngdome, but suche as be of notable spirite and of a stoute courage. But God auaunceth vnto his kyngdome those chiefly, which do moste humble themselues.

The texte. Blessed be they that are meke: For they shall receyue the inheritaunce of the yearth.

Jesus goeth on and ioyneth vnto this an other sentence as harde to be beleued and taken. Blessed be the meke, for they shal inherit the yearth. And who be the meke? they that vse no man violently nor extremely, & whan they haue any harme, they be redy to forgeue the iniuries done vnto them, they also that had rather lese theyr thyng, than to contende or striue for it, and that regarde more concorde and quyetnes of mynde, than large possessiōs, & suche as rather desire quiet pouertie than troblesome ryches. But this kynde of men is oftentymes set besyde and put from theyr goodes and landes, and he goeth not about gredely to get other mennes, but is rather driuen out from the possessiōs of his auncetry. But this is a newe fashion of enlargyng of possessions, for mekenesse obteyneth more of them that geue willingly & of theyr owne accord, than violence and rauenye can purchase or obtayne by right or wrong. The stoute and fierce lorde doth not possesse the thyng that he hath. But the meke and quiet man will rather geue place and leaue his goodes, than contende or stryue for them, therfore is his possession in all places where as he fyndeth louers of the euangelicall mekenesse. Stoutnes and stifnes is hated of all men, softenes and mekenes is fauoured of the heathen. Finally yf the meke lese his possession, it is no losse vnto hym, but great gayne and lucre. He hath lost his lande, but he reserueth quietnes of mynde. He hath wel solde his lande, whiche hath auoyded trouble and busines, and hath kept still quietnes of mynde. Finally if the meke man be put from all that he hath, the more sure and certayne is he to possesse the lande of heauen, out of the which he can not be thrust. The worlde lamenteth and counteth them vnhappie whiche be banished and driuē out of theyr countreye, but Christe pronounceth them blessed, whiche be banished for the gospell sake. For they be made denisens in heauen. They be driuen out of the libertie of one citie, and caste out of theyr house, and chased oute of one countrey, but the gospell man hath the whole world for his countrey. And the godly men be sure of heauen for theyr house and theyr countreye.

The texte. Blessed be they that mourne, for they shall receyue comforte.

Lacke of children or parentes, and suche other as we entierly loue, commonly is counted a miserable thing, in somuche that sum lackyng their desyres, and depriued of theyr affections, as of wife, parentes, brothers or childre, do sumtime kill themselues for sorow. And for that cause frendes vse to repayre vnto them in suche cases, to comforte them, and to mitigate the bitternesse of theyr sorow. But blessed be they that mourne for the loue of ẏ gospel, which be plucked awaye from theyr wyfe, chyldren, and other that they loue, and see them that

that they loue moste derely, to be punished and slayne for the righteousnes of the gospell, whiche also dispyse the pleasures of this worlde, and leade theyr lyfe in wepyng, watchyng and fastyng. With these, the heauenly spirite wyl be present, he will be their secrete comforter. He wyll recompense theyr temporall wayling with inestimable hartes ioye, and afterwarde they shal be translated vnto euerlastyng blisse. Mannes comforte entendyng to heale the griefe doeth oftentymes make it worse. But the spirite whiche is the true comforter doeth so inwardly refreshe the mynde beyng cleare in conscience and ascertayned of the rewardes of the lyfe to cum, that in moste grieuous afflictions of theyr bodyes, they thynke not themselues infortunate, but rather do moste ioyfully reioyce.

Blessed be they whiche hungar and thirste for righteousnes, for they shall be satisfyed. The texte.

Famin and hungar by the opinion of all men, is a greuouse thing, and pouertie is a thyng with all endeuour to be auoyded, and euery mā calleth them fortunate and blessed whiche do notably encreace and establishe theyr householde and substaunce, and haue abundantlye to vse and occupye, but it is not the riches whorded and heaped vp that satisfieth the mynde: and the filicitie of man is not to be measured by the fulnes of the belly. What be they than in this kinde of men whome Christe calleth blessed? Blessed (sayeth he) be they whiche hungar and thyrst for righteousnes. The thynges wherwith the body is nourished and fostered vp, ought to be desired but lightly: & yet the common sorte are sore turmoyled with care for them. And sumtime the saturitie doeth more vexe them that be full, than the hunger dyd trouble them before: and by and by after their saturitie, thurst and hunger retourne agayne, & must oftentymes be repayred. And these thynges be present euery where to ẏ godly, whiche be contente with a litle, and desyre nothyng but necessaries, and are without al carefulnes, for he doeth geue and minister vnto them, which fedeth the sparowes, and doeth clothe the lillies. Happy be they whiche do take this hunger and thurst from bodily and casual thynges, and applie them to the desyre of the euangelicall iustice, where there is euermore that is to be hungred for, euermore that is to be thirsted for, & blessed sacietie and fulnes. And this is one parte of blessednes, to hungar for that breade of the minde, wherof who so eateth he shal liue euerlastyngly, & to thurst for that liuely water wherof who so drynketh, in hym there shall spryng a well of water, rannyng into euerlastyng lyfe.

Blessed be the mercifull, for they shall obteyne mercy. The texte.

The cōmon sorte supposed them to be blessed, whiche be holpen with other mennes ayde, and they reioyce and be glad rather for their sakes that be holpen, than for their cause that helpe them. But I saye: Blessed be the merciful, who for brotherly charitie do coūt an other mannes miserye to bee their own, and be sory for theyr neyghboures hurte and do bewayle theyr miseries, and of theyr owne do feede the nedy, and clothe the naked, and monishe them that do amisse, and teache the ignoraunt, and pardon the offender: Finallye what soeuer gift or good thyng they haue, they bestowe it in helping and refreshing others. And they leese nothyng by it, but they gaine. For the mercifull and beneficial man towarde his neyghboure, shall finde God muche more mercifull and beneficial toward hym. Thou hast pardoned thy neighbour of sum light offence, God will forgeue thee all thy synnes. Thou haste passed ouer for thy neygh-

neyghboures sake a temporall vengeaunce, God wyll pardon thee of euerlastyng punishement. Thou hast socoured with thy substaunce thy brothers pouertye, God will restore vnto thee his heauenly ryches. They that be merciful ware poore as concerning worldly thynges, for by geuing, theyr ryches are cōsumed, but towardes God they were ryche: for theyr worldly store beyng cōsumed, theyr harte is heaped vp with the fruites of godlynes.

The texte. ¶ Blessed are the cleane of harte, for they shall see God.

The common sorte of men calleth them vnhappye that be blynde, and because they haue loste theyr moste pleasaunt sense, they saye they be no longar alyue, but that they abyde in darknes like deade men. So pleasaunt a thyng it semeth to the iyes to loke vpon the light, and to beholde this goodly spectacle and sight of the worlde. That if it bee a thyng so muche to bee wisshed for to beholde the sunne with the bodily iyes, how muche more pleasunt and blessed a thing is it with the iyes of the mynde to beholde God, the maker of the sunne, and of all thynges? Ye see how they leape for ioye, whiche haue been blynd, and nowe do see the sunne agayne. Yea they reioyce as muche as if they had been deliuered from hell. Howe muche more blessed be they, who beyng deliuered from blindnes of the mynde: haue the gift inwardly to see god, the fountayne of all ioye, whome to beholde, is highe felicitie and blessednes. As the sunne is to cleare iyes, so is God to pure and cleane mindes. As matter of skumme or a webbe is to the iyes, so are sinnes to the myndes. Therfore blessed be they, whose hart is pure and cleane from all filthynes. For they shal haue this gifte, which is more to be desired thā all the pleasures of the worlde. They shall see God.

The texte, Blessed be the peace makers, for they shall be called the children of God.

The common sorte of men iudgeth them to be blessed whiche hauyng their thynges in good frame and staye, lyue in rest and quietnes, and haue no man to trouble them. But after my iudgement they be blessed, whiche after they haue repressed in theyr hartes the rebellion and rage of all theyr fowle lustes, doo studie and endeuour to make vnitie and concorde emong suche as bee at strife and variaunce, not only not reuengyng thēselues yf they haue been hurt of any body, but willyngly on theyr owne acorde, prouokyng them to peace, of whom they haue suffered harme. And if any man thinke it harde to be doen let hym herken to the rewarde. For they shal be called the sonnes of God. What is more honorable than this title and prayse? Yea what is more blessed? For it is no vaine title. He that is the sonne, must nedes be heyre also. But the vnlikenes of manners declareth and argueth a bastarde. The folowyng of the fathers steppes, declareth a true and a naturall childe. God forgeuyng freely all offences, doeth stirre and prouoke all men whiche hath offended hym, to peace and amitie. He offereth hymself of his owne acorde very mercyfull to all them that do repent. He will not knowledge them for his chyldren, whiche do not showe themself to theyr brethren, as he hath showed hymselfe towardes all. Carnall fathers disherit theyr sonnes, which do not agree with theyr other brethren. So the heauenly father wyl abdicate and put away the haters of peace, and causers of discorde from thinheritaunce of heauen.

The texte. Blessed be they that suffer persecucion for righteousnes sake, for theyrs is the kyngdome of heauen. Blessed be ye when men reuile you, and persecute you, and speake falsly all maner of euill against you for my sake. Reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophetes whiche were before you.

And because there be many froward & euil men in euery place, peace can not be stayed & continue with al men, but thorow sufferaunce of displeasures: It is the parte of godly mē utterly to endeuour themselues that they be at debate with nomā, whether they be good or euyll, they must moue and allure all men with curtesy, gētilnes and pleasures as muche as maye be, to loue & concorde. But the frowardnes of sum is suche ỳ they will be stirred to anger, yea with benefites also, and will vexe them that do for them, and use cruelnes agaynste wel doers, and counte them for theyr enemyes that studie to preserue them. If in this case peace cannot be conserued on both sides: yet blessed be they for the loue they beare to peace, whō the wicked do persecute for none other cause, but for the righteousnes of the gospell, whiche hurteth none but profiteth all. For the selfe same thyng prouoketh theyr hatred, for the whiche they ought to loue, and they do iniurie for none other thing, but for the which they ought to render thankes. Sum will saye: who can loue suche that for gentilnes requiteth hatred and ill doynges? It is a great matter I graūte, but great is the rewarde. And what rewarde? not a crowne of oke or laurel, not a bullocke or a goate, or any suche lyke rewarde, whiche worldly men use to geue to suche as get the ouerhande in worldly mastryes, but the kyngdome of heauen. Ye that be my disciples must make you redy to this wrastlyng, if ye esteme the rewardes of the gospell. Ye must not feare the cruelnes of men. No mā can hurt you, if ye sticke stifly to rightuousnes. The persecucion of euil men shall not take awaye your innocēcie, but shall increase your blessednes. In the midde stormes of aduersitie ye shall be blessed, yea whan they curse you most bitterlye, whan they shall assaulte you with all kyndes of hurtes, whan they shall rebuke you, and laye al offences agaynst you, and that falsely, not for your faulte, but for the hatred and displeasure of me, for the summe of the crimes whiche they shal laye agaynst you shal be, that ye are christen men. Do not lament and bewayle your selues, as men thrust out, afflicted and beaten, misreported and infamed, but rather for these thynges be glad and reioyce, because the more fierse they be in persecutyng, so muche the more your rewarde is increased and heaped up for you in heauen of the heauenly father. God will tourne theyr naughtines to your good. He wil tourne the hurtes that they do, to your aduauntage and lucre. He wil tourne the ignominie, rebuke, and reproche that they put you to, into euerlastyng and true glory. He wil tourne the crimes & reprofe which they falsly laye to your charges, into the titles and commēdacions of true godlines. He wil turne theyr maledictions and curses into prayse & reioysyng on your parties, not onely before God (& yet to please him it is sufficiētly enough, ye though ye displease the whole worlde) but also before men. For to be rebuked of wicked men for godlines is a prayse: to be tormented of the haters of God, is to be crowned. Glory is not to be sought for of men, but glory of her owne accorde customably doeth folow true vertue. Will ye haue a redy & playne exaumple? At this daie what is more holy and honourable than the memory of the Prophetes? And yet whan they were aliue did the wicked sorte persecute them with all kyndes of afflicions, as they shall do you.

They persecuted the Prophetes for the hatred of my father, ye shall be persecuted for the hatred that men beare towarde me. These be vehement thynges I graunt, and passing mannes weakenes. But it must nedes be an excellent and a notable thyng, which by hys myghte should moue and drawe the whole worlde, beeyng ouerwhelmed with wretche opinions, and hauyng

desires

desires. For which of al these worldly men doeth not abhorre the tormentyng of the bodye? who is not afrayed at the daunger of lyfe? Who is not styrred with desyre of auenging, whā he is prouoked with sore checkes and rebukes? who can quietly suffer his name to be spotted and hindred without anye deserte? But to the intent ye maye be blissed, I require more of you, that is to thinke your selues blissed for suche euill afflictions: and rather to haue pitie of youre blynde persecutoures, than to be agreued with them: to saye well by them that saye euill by you: to offer them euerlastyng healthe, whiche go about your destruccion. This high and excellent vertue ye can not perfourme, vnlesse ye cum vnto it by the degrees whiche I showed you before. If ye cast away vtterly the swellyng and pryde of ye mynde, if ye put from you the desyre of reuengyng, if ye dispise al the pleasures of this world, & embrace the sharpe waye, yf ye extinguishe the desire of worldly thynges, and thyrst for nothyng greatly, but for righteousnes and godlynes, yf ye be full minded to succoure and helpe the greefes of al men, and desire to furder the commodities of al mē, if ye haue a mynde sincere and cleane from all vices and fylthy desyres, not regardyng any thyng, nor deliting in any thyng but in God alone: fynally, yf ye study and deuise with quiet hartes to nourishe and to make cōcord and peace: then shall ye perfourme these thynges the whiche other menne can not yet attayne vnto, nor once dreame vpon. But yet they that be curable and not vtterly of a desperate mynde, musyng muche at youre sufferaunce and godlines, they shall well vnderstande that it is no counterfeyt thyng, they shall wel perceyue that it is not a thyng of mannes power, and beyng moued thorow your exaumple, shall be turned to better thrifte.

The texte. Ye be the salte of the earth. but if the salte be vnsauery, wherwith shall it be seasoned? It is henceforth good for nothyng, but to be cast oute, and to be troden of men.

For I haue chose you fewe, not to the entent I would allure & bryng to the knowledge of the euangelicall wisedome, one or two cities, but the whole worlde. It must nedes be a liuelye and a pithye thyng that can be sufficient to sawse and sauour the lyfe of all mankynde, beeyng so werysshe and vnsauerye thorow the desyres and fond opinions of vayne thynges. For I haue chosen you not to the intent ye shoulde be of the meane and tollerable sorte, but that ye should be the salt of the yearth: it nedeth not to haue muche salte, but such as is good and strong, that whatsoeuer it doeth touche it maye season, and of werysshe make sauoury. The yerth is great and yet the saltenes that it hath, it hath of a litel salte mixte with it. And ye see that a greate deale of meate vnsauoury and werishe, with a littell salte sprincled vpon it, is made sauoury.

Ye be the salte of the yearth.

It must nedes be that in great noumbres of men, many be found but meane, and vnneath tollerable. But in Apostles, in bisshoppes, in doctoures, & teachers that quicke and perfect sharpnes of the euangelicall charitie, must nedes perseuer and abyde. Otherwyse if youre maners be made vnsauoury with ye loue of praise, wt desire of riches, with the lust of pleasures, with the gredines of reuengyng, with the feare of infamye, harmes, or death, what remayneth than, wherby ye vnsauoury life of ye multitude may be seasoned? so it shal cū to passe, that ye shal not onely be vnmete to season others, but also ye youre selues not perfourmyng the thyng that ye teache, shal cum into extreme contempt of al men. For what is lesse to be regarded than vnsauoury salte, which serueth not for so muche as to dung the lande, for somuche as if it be caste on the grounde it causeth barraynes.

But if the salte be vnsauery.

By that meanes men shal haue you in veneracion, yea they also whiche enuiously and hatefully barked agaynste you, if they once perceyue that your doctryne doeth sauour of the lyuelynes of the gospell, if they see all your lyfe to be agreable to your doctrine. When ye haue once taken vpon you this professiō, eyther ye muste be verye profitable vnto all menne, or verye vnprofytable, eyther ye must haue great prayse emong men, or great dispraise. Dispraise and rebuke ought to be shunned more than death, for it doeth redounde to the infamye and slaunder of the gospell. Wherfore se that ye be on euerye side sincere, pure, and very perfect, to thende that the impuritie of the multitude maye be corrected thorow your puritie.

¶ Ye be the lyght of the worlde. A citie that is set on a hyll can not be hyd. Neyther do mē lyght a candell, and put it vnder a bushell, but on a candle stycke, and it geueth light to all that be in the house. Let your lyght so shyne before mē, that they maye se your good workes, and glorifye your father whiche is in heauen. The texte.

Let your lyfe and your doctrine be suche that it maye be a guyde and a rule of good liefe to all them that doeth behold and loke vpon it. There is but one sunne of this worlde, but the same is so myghtye and plentifull of lighte that from a farre, it shyneth vpon all them that dwell vpon the yearth. So I haue set you in an hygh place, that whatsoeuer ye speake, whatsoeuer ye do, must nedes be spred abrode thorowout the whole worlde. If the cloudes couer the sunne, how shall men haue light? If your doctrine be darkened with errours, if the light of your life be dimmed with worldly desires, what thing shal driue awaye the darkenes of the multitude? Wherfore ye must beware, that there be no darkenes nor folishnes in you. Ye cannot be hid though ye endeuour neuer so muche. Consider wel that ye haue a parte to playe in the stage of the whole world, to thintent that carefulnes should sharpen you to be circumspect and diligent. A small offence in you, is as muche as a great cryme. Ye be as a cytie set vpon an high hill, which maye be seene of the wale goers farre & wyde. It can not be hyd thoughe it would, for the hill with his highe toppe that beareth it, willeth it, nilleth it, maketh it seen of al men, that it may shewe the waye to them that erre and be out of the waye. This is the nature of the euangelicall doctrine, it suffereth not the professoures of it, to be hyd and vnknowen, although they fleyng the fame of men, seke dennes to hide them in. And why should ŷ be hid, which is ordeyned for this purpose, to do good to al men indifferently? Salt is giuen to season wt, the sunne is geuen to the world to geue light, the citie is built in the toppe of the hill, to be sene of all men. In the night men lyght a candle in the house, to geue light to al them that be in ŷ house: And therfore they hide it not vnder a bushel, but set it vpō a candlesticke that the light therof maye the better cum to all, and the vse of one light maye extēde and reache to many: So ye ought not to seke, how to purchase a fame and opinion amonge men: but onely be ye careful that ye darkē not the light, whiche I haue lightned in you, and that ye perseuer and continue vpon the candle sticke, where I haue set you. The salt cannot but season. The light can not but shyne.

Ye be the lyght of the worlde.

A citie that is set on a hyll can not be hyd.

Therfore let your light shine, yea rather my light and the light of my father, vnto all men, that they consideryng your life to be vtterly pure & blamelesse & verye heauenly, maye glorifye your heauenly father, to whome is due al honour and glorye. For of all youre good workes and miracles be they neuer so wonderfull

Let your light so shine before men.

wonderfull, ye shall chalenge nothyng vnto your selfe, but ye shall referre all glory and prayse vnto hym, from whome cummeth whatsoeuer men doe worthy prayse. It shall be your parte, to haue none other care, but manfullye and faythfully to perfourme the office committed vnto you. He shall geue the rewarde in tyme conuenient, and that a great rewarde, to whose glorye ye do seruyce.

The texte. ¶ Thynke ye not that I am come to destroie the law or the Prophetes, no I am not come to destroye, but to fulfyll. For truly I saye vnto you, til heauen and earth passe, one iote or tytle of the lawe shall not passe, till all be fulfylled.

Whan ye heare the newe preceptes, whiche neyther Moyses did deliuer nor the Prophetes taughte, suppose not that I bryng like matter, as the pharisees were wont with their additions and mannes constitucions makyng the law heauy and sore, and the very pythe and chiefe of the law vtterly neglectyng and abolyshyng. I came not to diminishe and abate the law or abolishe it with newe preceptes: But I came rather to fulfyl and make perfect the law. For it doeth commaunde nothyng that any man can complayne that I haue not obserued and kept. And if the shadowes giue place whan the lighte cummeth foorth, if I perfourme in dedes, that whiche the Prophetes sayd before should cum to passe, the lawe is nothyng hindered but rather made perfecte. The lawe had his tyme, it had his honour, it did shadowe with certayne figures, that whiche nowe is represented and open to the worlde: the lawe did in manner hedge about the desires of men, with ceremonies and carnall preceptes, as it wer with certayne barres, that they shoulde not fall without any staye, into euery sinne, to thintent they might be the more apte to take the doctrine of the gospell, but nowe that that is perfect, is shewed furth. The carnall and grosse lawe was profitable to this entent, that men might acknowledge theyr synnes, but now grace whiche washeth awaye sinne, is geuen vnto vs without ceremonies. Therfore the lawe is no more offended, than if the kyng hymselfe beyng alyue shoulde cum in place where his image was paynted, & allure all men rather to loke vpon hym than vpon his image: or elles if a a weake childe in processe of tyme shoulde growe to be a manne, or if the ripe fruite shoulde succede after buddes and leaues, or if the sunne springyng vp shoulde darken the moone and the starres. What the lawe promised is nowe perfourmed, what it did shewe before, is nowe done. What it did shadowe is nowe made open to all mennes iyes, what it endeuoured to perfourme and could not, is nowe brought to passe at full. This light is promised vnto all men, but yet so that the Iewes haue no cause to complaine of vs. The grace of the gospell is first offered to them, neyther shal they haue the lesse therfore, if ŷ they haue be common to many with thē. This is certayn that we breake not the lawe wherin the Pharisees do glorye, in so muche that not the leaste iote, no not one pricke of the whole lawe shal perishe, for there is nothing written in it, but it shalbe fulfylled. It were a folyshe thing to loke for ŷ hereafter, whiche is now present, it wer a mad thyng so to delight in shadowes, that ye should dispise the true thinges, so sticke to imperfect thinges that ye should dispise perfecte thynges, so to imbrace carnal thynges, that ye should looth spirituall thynges, so to be geuen to worldlye thynges, that ye shoulde neglecte heauenly thynges.

I am not cum to destroye.

Whosoe-

The texte.

¶ Whosoeuer therfore breaketh one of these lest commaundementes, and teacheth men so, he shall be called the lest in the kingdom of heauen. But who so doeth, and teacheth the same, shal be called great in the kingdom of heauen. For I say vnto you, vnlesse your righteousnes excede the righteousnes of the Phariseis, and Scribes, ye can not enter into the kingdom of heauen.

Among the Iewes he is not regarded ne counted a good keper of the law, that doeth omitte or let passe any of those thynges whiche ye Pharisees haue added of theyr owne prescribing, as washynges of handes, of pottes & vessels, and yet these addicions and patches profit so litle towardes the perfection of the lawe, that they oftymes withdraw men from the obseruacion of the same. But in ye kyngdome of heauen whiche is muche more perfect, he that breaketh but one of these small preceptes whiche I now adde vnto the prescripte law of Moses, although he teache the thing to be obserued whiche he hymselfe through weakenes and fraylitie doeth not perfourme, he shall be counted the leste and moste despised, in so muche that vnlesse he profite and goe forwarde vnto better thynges, he shall be vtterly excluded from the felowshyp of the gospel. But whosoeuer teacheth these smal thynges not to be despised, whiche driue men farre from those thinges, whiche the lawe doeth forbid, and doeth perfourme that whiche he teacheth, he is to be had in veneracion, and shal be counted great in the kingdom of heauen. And yet they that be the chiefe and the highest in the Sinagoge despising suche thinges, thinke it inough if they doe commit none of those thynges whiche be punyshable by the lawe, and yet in the meane season they fauour, and flatter, and pardon them selfes in the naughtye desires of the mynde. Truely this is the iustice of them whiche by the feare of payne be refrayned from ill doyng. But they that be moued to thynges of more perfection by charitie, and by that heauenly spirite, they willynglye withdrawe them selues from the approchyng to ill doynges, and they doe not onely forbeare to hurte any man, but they will no hurte to no man. And that ye maye perceyue what difference there is betwene a Iewe and a true Christen man, betwene Moyses disciple and myne, this I do ascertayne you, if ye do perfourme whatsoeuer the law doeth prescribe, what soeuer the Phariseеs that be now do perfourme, whiche now be accompted and thinke them selues very righteous, and if ye adde nothing of more perfection, ye shall be so farre of from beyng great in this profession, that an entry shall not once be geuen you into the kingdome of heauen. For this profession doeth so farre excell, that they that be the chiefe there, haue not so muche as the least place here.

The texte.

Ye haue hearde that it was sayde vnto them of the olde tyme: Thou shalte not kill, whosoeuer kylleth, shall be in daunger of iudgement. But I say vnto you, that whoso is angry wt his brother vnaduysedly, shall be in daunger of iudgement. And whosoeuer sayeth vnto his brother Racha, shall be in daunger of a counsell. But whosoeuer sayth thou foole, shall be in daunger of hell fyre. Therfore yf thou offre thy gyft at the aulter and there remembrest that thy brother hath ought agaynst the, leaue there thine offeryng before the aultar and go thy waye fyrste, and be reconcyled to thy brother, and than cum and offre thy gyft.

And yet that it maye be more euident how muche we adde vnto the Pharisaicall iustice, and that our commaundementes be not repugnant against the preceptes of the law, but rather ayde them: we shal make the matter manifest by certaine exaumples. Ye haue heard that a commaundemente was geuen in times past vnto the elders: Thou shalt not kill. And if a man doe kil, once conuicted and iudged, he shall be punished.

Therefore hitherto he thinketh hymselfe to haue fulfilled the lawe, whiche hath slayne no man, and so hath escaped the threatenynges of the lawe, this man as a iust and an innocent man shall be receyued into the Sinagogue. Now harken how much I adde herevnto. Truely this I ascertayne you, whosoeuer is angry with his brother shall be in daunger of iudgement. For the dignitie of the profession doeth encrease the faulte, in so muche that what homicide is in the olde lawe, ŷ same in the new lawe is the vehement motiō of the mynde to be reuenged. For the firste degre to homicide is to be angrye. For suche an one hath not yet actually committed homicide, but now he beginneth to go towardes homicide.

Who so is angry with his brother.

Therefore he that willeth yll to his brother, euen now hath committed a greuouse offence before God his iudge. And if he doe not furthwith represse his fearce mynde but beyng ouercome with anger, doe burst out with sum woorde whiche toucheth not his brother in dede, with any euident, and plaine reproche, but maketh hym sad with a manifest token of contempte, as if he should saye Racha, or some other lyke thyng, whiche declareth the ill wil of the minde: now is he (as one nere vnto homicide), not onely in daunger to iudgemente, and shal suffer lighter punishment, and yet as great as the homicide mencioned in the olde lawe deserueth: but also he is in daunger to a counsell, wher he shall be ŷ more greuously condempned. Furthermore if the disobediēt mocion of ŷ mynde doeth burst out so farre that a man strike his brother with a manifest and a certayne rebuke, and calleth hym foole, or suche other lyke, now shall he be in daunger to that most greu[illegible]us payne, that is to say, to the payne of hell fier. So many waies is he punished whiche is not yet cum vnto homicide & murder. But he is nere vnto homicide, whosoeuer is fallē from brotherly charitie. Whosoeuer willeth ill to his brother in anger, though he hath *not plucked out his swerde, yet he hath strikē in minde.* Whosoeuer hath rebuked in anger, hath striken with the tounge, & peraduenture would haue slayne but that he feared punishment. Therfore the lawe of the gospell whiche punisheth the angry man, is not against the precept of ŷ lawe: Thou shalt not kill: but it driueth & putteth of a man further from that, that ŷ lawe commaundeth to be punished. He is more safe and farther from murther, that vtterlye plucketh out from hys harte all anger and hatred, out of the whiche roote sprynqeth homicide and murther. Therfore whosoeuer hath gotten to himself the charitie of the gospel, whiche willeth wel to them that willeth ill, whiche recompenseth iniurye with well doyng, he hath lytle nede of the threatenynges of Moses lawe, for ŷ auoydyng of murther. The vttermoste degree of hatred is to kyll and sleye, and the vttermost degre of charitie is to will well to the kyller and sleyer. Among the Iewes he is counted godly and deuoute, whiche bering ill will to hys brother, bryngeth his offeryng to the aulter, where as no sacrifice is accepted vnto God, without brotherly charitie and concorde: wherfore chiefly ye must regarde peace & mutuall concorde. And if any displeasure chaunce among brethren, as by ŷ weakenes of mans nature it doeth happen, al thynges layd aparte, se that attonement and concorde be made, in so muche as yf by chaunce thou makest in a redynes any gifte to offer vnto God, and beyng now nere at the aulter, doest remember that thy brother and thou be at square, eyther because he hath offended the, or els because amitie is broken through the griefe of both parties, deferre not, linger not, but leaue thy gyfte at the aulter, make hast home, & bryng to passe, that before all thynges, swete

But who so euer sayeth thou foole.

Therfore if thou offer thy gifte at the aulter.

amitie

amitie maye be restored , and made vp betwene the and thy brother. That done, returne vnto the aulter and do thy sacryfice. So no gyft is more acceptable to God than consent and agrement of men. God suffereth no dammage if his gyft be differred, but muche peril & daunger hangeth ouer both parties by the breache of cōcorde. For displeasures prolonged & deferred, ingender hatred, of hatred springeth homicide and murther. And no seruice is acceptable vnto god, which is not furnished with charitie. And if thou wilt say vnto me: I haue offended nothing, let him bow first and make suite that hath offended, thou arte not to be heard. He that is cōmaunded to loue his ennemye wil not sticke to restore and make vp loue and cōcorde though it were broken through another mans default. Forgeue the trespasse of thyne owne accorde, and ease thy brother of his heuines, whiche dyd suppose that thou were angry with hym: Thou shalt not finde God mercifull vnto the, vnlesse the neybour fynde the mercifull vnto hym. Thy gyft shall obtaine no thanke ne fauoure at al before God, except thou beare perfect fauour & loue towardes thy brother.

And than cum, & offer thy gifte,

Agre with thyne aduersarie quickely, whiles thou arte in the waye with hym, lest at any time the aduersary delyuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prison. Verely I saye vnto the: thou shalt not come out thence, tyl thou haue payde the vtmoste farthyng.

The text.

If the concorde and agrement of men is so highlye estemed of God, that he will suffre hymselfe to be defrauded of his gifte nowe in a redines for hym, so that concorde and agrement maye be restored and made vp, howe muche more meete and conuenient is it for man, whome this matter specially doeth touche, to redeme peace and amitie with the losse of his substaunce? But perchaunce some maye be founde so vniust, that wrōgfully of his owne accorde doeth drawe men into the lawe, redy to make ruffelyng and businesse vnlesse he haue his wil & praye of them. And now they beyng bent of both sides, with burnyng hartes they prepare their accusementes, they runne to the iudges. You would knowe of me: what shoulde I do in this case? Shal I pursue my right by the lawe?

Agre with thyne aduersarye.

If thou wilt folowe my counsel, in the waye as thou goest with thy aduersary, thou shalt spedely fynishe and make an ende of the matter, eyther with equal and indifferent condicions, or els with vnequal and vniust condicions. Ende the matter with hym, the condicions beyng neuer so vniust, yet thou shalt haue auauntage and gaine. There shall be sum losse of money: but the thyng is conserued whiche is moste preciouse, that is peace and amitie: The quyetnes and tranquilitie of the mynde is conserued, the whiche yf thou haddest bought with all thy hole goodes, yet thou haddest payde but lytle for it. Thou shouldest haue wayted vpon the aturneyes & the clerkes, thou shouldest haue runne busily vp and downe, thou muste haue sued for the fauour of the iudges. Thou shouldest haue done and suffered many thynges vnsemely and vnmete for the. And where as nothyng is more precious than tyme, considre how muche therof thou shouldest haue spent and loste. Wherfore marke well what great gayne and auauntage thou shalt haue, if thou fynishe thy sute spedely, seyng the issue of the lawe is vncertayne. For he that hath the better matter hath not alway the higher hande, and there is daunger lest thy aduersarye hauyng the vpperhand deliuer the to the iudge, and the

iudge

iudge delyuer the to the cōmon officer, who shall leade the into prison, where if thou be once layde, it is not now in thy power to finishe the matter with thy aduersarye, and so thou shalt purchace not onely affliction and punishemente of the bodye with shame, but also thou shalt not escape vntill thou hast payed the whole summe euery farthyng whiche thy aduersarye did demaūde, where as thou mightest haue compouned with hym for lesse, whan he was yet more gentill and lesse angrye. So in makyng of cōcorde and amitie, waye not sowrelye nor extremely whiche is more in faulte. Let this onely be thy endeuoure, yea though thou gyue ouer parte of thy right, that concorde and amitie suffer no dammage.

Thou shalt not come out thence,

The texte.

¶ Ye haue hearde that it was sayed to them of the olde time, Thou shalt not cōmit aduoutry. But I say vnto you: that whosoeuer loketh on another mannes wyfe to lust after her, hath now committed aduoutry with her in his harte. And if thy right iye hinder the, plucke it out and cast it from the. For better it is vnto the, that one of thy membres periche, than that thy whole bodye should be cast into hell. And if thy right hand hynder the, cut it of and cast it from the. For better it is vnto the that one of thy membres perish, than that all thy body should be cast into hell.

Hytherto we haue treated of loue and hatred, of the whiche one is the roote of all euangelicall godlines, the other is the pestilence and poyson of the same. But next vnto murther is aduoutry, and there is no loue more tender & streight than the loue of matrimony. Let vs therfore treate of this matter also, what the lawe hath commaunded to your elders, and how muche we do adde therunto. There was nothyng more sayed vnto them in the lawe, then: Thou shalt not committe aduoutrye, yf thou doest, thou shalt be stoned of the people. Therfore hitherto amōg the Iewes he hath bene counted holy & perfecte, who beyng content with his owne, hath absteyned from another mans wyfe. But after the lawe of the gospell, whiche I bryng, he doeth not onely comitt aduoutry whiche doeth defyle another mannes wife, and embraceth her bodye with his, but also he whiche with vnchaste iyes doeth beholde another mannes wyfe. For as he that is angrye with his brother is nigh vnto murther, so he bendeth toward aduoutry, whose mind is now vnchaste, and whose iyes be aduoutrous. The husbād hath not to punish the for aduoutry, but God hath for to condemne the for aduoutrye, before whome he that hath willed, hath committed the offence. Therfore as it is in murther to be in angre, so is it in aduoutry to lust: As it is there to say Racha or foole, so is it here to delight the iyes, and through the wantonnesse of them, to intice the minde of another mannes wyfe to vnclennes. But here a carnall man will saye, no mā can forbeare to lust and desire in his harte the thyng that he loueth. But who can loue another mannes wyfe with his owen daunger, and with the iniurie of her husbāde, whiche is so bent in his mynde not onely to forbeare to hurte or to harme hym that is innocent, but also to requite pleasure for displeasure, to them whiche hath hurt hym: perchaunce he will saye, I can not shut myne iyes. Yea it were better to plucke oute thyne iye, than through it to take losse of godlines. For ther is no parte of the body that ought to be so dere vnto man, but that it is better to cut it awaye, than by the occasiō therof to loose any of the vertues of the mynde. So we must make spede vnto the high perfeccion of the ghospell, that whatsoeuer doeth let oure iourney thytherward we must vtterly caste it awaye, be it neuer so swete, be it neuer so well beloued.

Thou shalt not commit aduoutry

Whosoeuer loketh on another mans wife &c

It

It is a great lucre and gayne to purchase the preciouse margarite of the euangelicall charitie by the losse of any thyng whatsoeuer it be. Wherfore yf thy right iye be a let vnto the in this behalfe, consyder not how dere a thing the iye is, but consyder from what a more preciouse thing it doeth hynder the: and without any delaye dygge out thyne iye that hyndred the, and caste it awaye, and so make spede as thou diddest begyn. Where the whole man is in daunger of his life, it is best to saue the rest of the whole bodye by the losse of one parte therof. Thou wilt saye: I shall lyue hereafter, an one iyed man. And what of that? Is it not rather to be wyshed to lyue withone iye, than to dye with bothe? There is no member more deare or more necessary for many purposes, than the right hande. Who can this denie? And yet yf it be a lette vnto hym that maketh spede vnto the high perfeccio, wherof dependeth the helthe & the saluacion of the whole man, cut of thy right hande that hyndreth the, and caste away the burden, that thou mayest make spede and expedicion thither as thou didst purpose. In this peryll and daungter it is farre better to haue the losse of one member, though it be verye dere, than with the whole bodye to fall into the distruccion of hel fyer. If men alowe this policy, when there is none other daunger but of the bodye, howe muche more is this to be done, when both the bodye and soule be in peril? But these thinges I haue spokē to teache you by a similitude. For I meane not this that any man should cut of any membre of his bodye. For the nature of the membres is not yll, but the abuse of them is to be reproued, but I meane of the membres of the minde: for the mynde hath her noysome membres, and it is a godly thing spedely to cut them of. If a member of the body be cut of, besyde the payne, this harme cummeth of it that the parte once cut of, canne neuer be restored agayne. But when the noysome membres of the minde be cut of, as hatred, anger, fleshly lust, ambicion, and auaryce, the mynde is not maymed, but made more perfect, by reason that the monstruouse and noysome partes be cut awaye. And after a short griefe of cuttyng of, foloweth a continuall pleasure. I wyl speake more plainlye to the intent ye maye vnderstande what I meane. Thaffeccions be the mēbres of the mynde. There be some affeccions whiche of theyr own nature lead vnto vngodlynes, as yre, hatred, enuy, desyre of other mennes goodes. Yf any of these begyn to spryng in the mynde, furthwith it must be cutte vp, for so the yll that begynneth to spryng, shall be the more easely and safely taken awaye. Agayne there be affeccions of themself not vtterly yll, but yet by occasion they withdrawe sumtyme from that that is good, as the loue toward oure countreye, thaffeccion to wife, chyldren, and parentes, or elles to kynsfolkes and frendes, the care for a good name. There is no cause why to cut of these membres so long as they serue and make for the perfeccion of the gospell. For my doctrine is not against naturall affeccions, but doeth restore nature to her puritie. But in case thaffeccion towarde thy parent, or wife, or chyldren, by occasion doeth withdrawe the from the loue of the euangelicall godlynes, and plucketh the to worldlynes: cut of that noysome natural affeccion. Lyke as he that cutteth of noysome thoughtes, cutteth not out the heart where they grow but onely the naughtye desyres: so he that nowe beholdeth another mannes wyfe chastely, lyke as he loketh vpon his syster, or daughter, he hath well cast oute his noysome iye, and taken for it the iye of a doue, a cleane and a single iye: And he that was wonte to exercyse his hande in robbyng of other, and

Then that thy whole body should be cast into hell.

And yf thy right hande hynder the.

nowe doeth laboure to helpe the nedines of other: he hathe well cutte of his rauenyng ryght hande, that in stede therof, hath taken a beneficiall and a liberall hande.

The texte.

¶ It was sayde: whosoeuer putteth awaye his wyfe, lette hym geue her a letter of diuorcement. But I saye vnto you: that whosoeuer doeth put awaye his wyfe, except it be for fornicacion, causeth her to be an aduoutresse, and whosoeuer maryeth her that is diuorced, committeth aduoutrye.

Nowe go to and let vs shewe another exaumple. The lawe of Moses doeth suffer the husbande if he be offended with any faulte of his wyfe, to put her awaye after his owne deuise, so that he geue her a wrytyng of diuorce, wherby she maye be marryed to another, and whereby her former husbande maye not lawfully requyre her agayne, whome he hath caste of.

Wherfore that man hath satisfyed the lawe, the whiche hath caste of his wyfe for any cause, so that he hath geuen her a wrytyng of diuorcemente: neither shal he be taken as an aduouterer, nor no man shal note her as an aduoutresse. And though the law wysheth & desyreth perpetual amitie and concorde among marryed persons: yet notwithstandyng the same lawe, knowyng the hardnes of the hartes of þ Jewes, suffered diuorce to be vsed, least any worse thyng might chaunce, that no poysonyng nor murthering should be committed & done. But I wyl haue Matrimony obserued more holily and vndefiledly among them that professe the newe lawe. For whosoeuer leueth his wyfe but for aduoutry, for thã she is his wyfe no lenger, because she hath intermedled with another man, he compelleth her and driueth her vyolently to aduoutrye. For yf she marry another, she marrieth not an husbande, but an aduouterer. And whoso taketh her so caste of, into mariage, he taketh not a wife, but an aduoutresse. The lawe of Moses punisheth none of these, but the lawe of the gospell doeth condemne thẽ. And yet this is not contrary to that. For the lawe of Moses hath geuen the husbãdes libertie to dyuorce, least they should be more fierce and cruel to their wyues that they hated, and yet it restrayned this libertie by the booke of diuorce, bothe þ they should not do it priuely, and that they shoulde not requyre agayne, so often as they fantasyed, the wyues whome they had cast of vnaduisedlye. And the lawe durst not requyre more in matrimony because it durst not commaund those thynges that we taught before. For a man indued with the mekenes of the Gospel, eyther wyll soone correcte and amende the maners of his wyfe, or elles he wyll paciently beare the same, for whan will he seke debate with his wife, which with his enemyes is at peace? Whan wil he seke the distruccion of his wyfe, whiche is not angrye whan he is harmed: and when he is offended, he willeth no man ill? Or how shall not he abyde his wyfe, whiche is in daylye company with hym, whiche suffereth his enemye kyllyng hym? And yf the purpose of the lawe be thus, that Matrimonye shoulde be holye, and diuorces not commonlye graunted, we breake not the lawe, but helpe and susteyne it, whiche woulde haue no diuorce excepte in case of aduoutrye, whiche is contrary to the nature of Matrimony. For Matrimony was made for this intente that the woman once appoynted to the husbande, shoulde bryng forth children to hym onelye, and him onely obeye. Further she nowe turneth awaye from her husbande, whiche

But I saye vnto you þ whosoeuer putteth awaye hys wife, &c

hath

hath geuen another man the vse of her bodye. Therfore emong Christiā spouses let there not be greuouse displeasures and offences, neither let hym nor her seke any diuorce or separacion for light displeasures. but the one muste be reconcyled vnto the other yf any thyng chaunce through the weakenes of men.

¶ Agayne ye haue hearde howe it was sayde to them of olde tyme: Thou shalt not forsweare thy selfe, but shalt perfourme vnto the lorde, those thynges that thou sweareth: but I saye vnto you: Sweare not at all, neither by heauen, for it is goddes seat. nor by the earthe, for it is his foote stoole: neyther by Hierusalem, for it is the citie of the great kyng: neyther shalt thou sweare by thy head, because thou canst not make one heare whyte or blacke. But your communicacion shalbe yea, yea, and nay, nay: Further whatsoeuer is added more than these, it cummeth of euill. The texte.

Nowe ye shall heare another thyng. Commaundement was geuen vnto youre elders none otherwyse, but yf they had made an othe, they should perfourme it, and not be forsworne, for nowe they are bounde to God and not to man onely. Wherfore emong the Jewes, onely periury is punishable. But he ẏ deceiueth his neyghbour without any othe made he is vnpunished: but yet the law of ẏ ghospel condempneth him, the whiche, that ye should be the more sure from periury, doth vtterly condempne al maner of othes, that it is not lefull to sweare neyther by god nor by those thinges whiche seme to the cōmō sorte to be thynges of lesse religion, that is neyther by heauen, because it is the seate of god, nor by the earth because it is his footestoole, nor by Hierusalem, because it is the citie of the great kyng, that is to saye of him which hath made al thynges. Neither as the Heathen sweare by the head of another mā, wherof thou haste no authoritie, but it is consecrate to God whiche hathe made all thynges as he woulde, for thou canste not make one blacke heare white, nor one white heare blacke. And because all thynges be consecrate to God the maker, thou oughtest to be fearfull to sweare by any thing. And what nedeth any othe emong them, where no man, because of their simplicitie can distruste, nor no man can desyre to deceyue though they might do it frely, suche is theyr sinceritie and perfectnes, specially in those thynges, of the whiche they declare themselues to be dispisers. Therfore among you, playne and simple speche oughte to be more holye and more sure, than the deuoute and solempne othe emong the Jewes. For emong you, whose hartes and lyppes ought to agree, there is no other vse of speche but to expresse your myndes eche to other. In your bargaynes ye nede none othe, ye nede no execracion or cursyng, or suche lyke to bynde the promyser, or to assure hym to whom the promyse is made. Two wordes be sufficient: Nay and yea, wherbye thou denyest that whiche thou doest not promyse, and whereby thou doest perfourme that whiche thou dyddest promyse by playne worde, that thou wouldest do. For there is no man lesse bounde with his simple and bare worde, than the Jewe swearyng by all holy thynges: and he whom thou makest thy promyse vnto, doth trust the as wel as if thou haddest made a solempne othe. Yf there be any mo besydes these it must nedes cum of euill and sinne. For he that sweareth, either he thynketh yll of hym to whome he sweareth, or els he that requireth the othe dothe distruste. But none of these ought to be in you, whom I would haue perfecte in all poyntes. Therfore when I vtterly forbid swearing, I do not abolyshe the lawe, whiche dothe prohibite periurye, but I make the lawe more full, and I

But youre communicacion shalbe yea, yea, nai nay.

withdrawe men farther from that, that the lawe doth punyshe.

The texte. ¶ Ye haue heard how that it was sayd: iye for iye, & toeth for toeth. But I saye vnto you: resiste not agaynst euyll. But whosoeuer geueth the a blow on the right cheke, turne to hym the other also. And if a man wyl sue the at the lawe, and take awaye thy coate, let hym haue thy cloke also. And yf any compell the to go a myle, go with hym twayne. Geue to hym that asketh the, and turne not from hym that is desyrous to borowe.

Ye haue heard what the law hath graunted vnto our forefathers in reuengyng of wrong doinges. It sayth iye for iye, and toeth for toeth. For it knewe that theyr myndes were full of reuengyng. Therfore hitherto it hath brydeled the desyre of reuengyng, that the faulte mighte be recompensed with the lyke punyshemente after the deuise and discrecion of Judges, and he that had put out an other mannes iye, should loose an iye, and he that had striken oute another mannes toeth, should be punished with the losse of a toeth. For if the reuenging of the iniury had bene lefte to the mynde of him that was hurte, oftentymes he should haue chaunced to haue loste his lyfe for strykyng out of a toeth. Therfore the intent of the law was, that vengeaunce should not go to farre. And I do not abolishe this lawe but establishe it. For my doctryne is, that ye shall in no case reuenge iniuries, be they neuer so sore, that ye shall not geue taunte for taunte, nor hurte for hurte, nor wrong, for wrong yea if a mā gyue you a blowe vpon the cheke, whiche is counted commonlye an vntollerable rebuke, ye shall not requite it with a blowe, but rather offer the other cheke to be beaten to, and desyre rather to suffer a double displeasure, than to requite the like. And yf any man wyll go to lawe with thee, to take away thy coate, striue not with hym, but rather euen of thy selfe gyue hym thy gowne to. Agayne yf any frowarde person will force the to go with him the space of a myle, walke with hym two myles, rather than to fall at contencion with hym. By this gentilnes and sufferaunce it shall cum to passe, that he whiche is redy to hurte, shall not be further prouoked, and that thou shalt the soner be deliuered from griefe, than yf one euyll should spryng of another, and a great thyng made of a small, and many matters of one: And further thou shouldest not be disquieted in thy mynde, and perchaunce through thy gentylnes, of an enemy thou shouldest make the a frende. It is a great matter that ye do enterpryse. Ye must apply your whole study to these thynges, and litle regarde those tryflyng thynges, in gettyng and increasyng, or in auoydyng of the whiche, other men do bestowe theyr whole lyfe, vnto whome it chaunceth oftentymes, that whiles they hunte for these thinges, they lese the heauenly goodes: And yet they liue not pleasauntly here, for they heape vp griefes vpon griefes vnto thē selues, intanglyng themselues with sundry strifes and hatreds. Through the despising of these thynges, which when you haue them, make you not godly, and whan you haue them not, they make you not vngodly, you shall bothe auoyde hatred, and also obteyne you loue and good wyll, and cause your doctrine to be of more authoritie and better beleued. Geue to hī that asketh thee. Therfore yf any man doeth molest the for a garment or a vessell, or for any other lyke thyng, wherof he is gredy and woulde fayne haue it from thee, rather than he should go about to do thee a displeasure other wayes, graunt him his request, and so thou shalte bynde hym vnto the through thy good turne, and deliuer thy selfe frō molestacion and griefe. Agayne yf any man requireth to borow money of the, let it not greue the to geue it him, yea though it be so that nothing of it shal returne vnto the

to the agayne, neyther of the vsurye, nor of the stocke it selfe, for he that lendeth moneye to vsurie doth rather hunt for other mennes, than geue his owne. And why shoulde it greue the to lende hym though thou shouldeste neuer haue it againe, vnto whom thou oughtest to geue frely where thou haddest plẽty and he lacked? So through your example men shall learne vtterlye to neglecte those thynges, for whose sake they suffer and do all thynges.

¶ Ye haue hearde how it was sayd: Thou shalt loue thy neighbour and hate thyne enemye. But I saye vnto you: loue your enemyes. Blesse them that curse you. Do good to thẽ that hate you, praye for them which hurt you and persecute you, that ye maye be the chyldrẽ of your father, whiche is in heauen: for he maketh his sunne to arise on the euill and on the good, and sendeth rayne on the iuste, and on the vniust. For yf ye loue them whiche loue you, what rewarde haue ye. Do not the Publicans euen the same: And if ye make muche of your brethren only, what great thyng do ye: do not also the Publicans lykewyse? Ye shall therfore be perfect, euen as your father whiche is in heauen is perfecte. The texte.

Now herken you to that commaundement whiche is counted chiefe in the lawe. Thou shalt loue thy neyghbour & hate thine enemy. It requireth good wyll towarde well wyllers, and them that haue deserued wel, but it suffereth to wyll them yll that do hurt vs. Consyder how I do not hynder this precept but how I adde vnto it. For I am not content with mutual beneuolẽce emõg frendes, but this I require of you that be the folowers of my doctrine, that ye loue your enemies, and that ye do not only not hate them that hate you, but prouoke them with good turnes to loue you. And if they be so far out of frame that they wyll not vse your good turne, but continually trouble you and prouoke you with yll sayinges and yll doynges, yet se that ye in the myddeste of your troubles, turne not your good mynde from them, but praye vnto god for them that they maye chaunge their myndes and repent. Yf ye vse this gentilnes towardes all men bothe good and euyll, ye shall declare your selues to be the kyndely children of the heauenly father, who desiring all men to be saued, geueth so manyfolde benefytes vnto the worthy and the vnworthy. For he suffereth his sunne indifferently to shyne vpon them that worshyp hym, and vpon them that despise him, and he suffereth his rayne to profit both the iust and ye vniust, prouoking ye yll through his benefite to repent, and styrryng the good to rendre thankes. The likenes of maners shal bryng you to the heauenly father, and men wyll beleue that your doctrine cummeth from hym, if they espie in you his notable goodnes. For yf ye loue them that loue you, if ye do for them that do for you, yf ye wyll well to them whiche beare you good wyl, ye haue escaped blame: but ye haue not deserued prayse. Not to requite one good tourne for another is counted a detestable vnkyndnes euen emong the heathen and the Publicans, whose fashion is euyll spoken of euen of the common sorte. To loue hym that loueth thee, doeth pertaine vnto nature, and not to the vertue of the gospell. And yf ye shewe your selues curteyse and gentle in speche towarde your kynsfolkes or coũtrey men onely, and disdayne to salute others, as though they were straungers, what great thyng do ye? Doth not the heathen men the same? these be common thynges whiche do not shewe men to be good, but that they be men only. And those thynges cannot seme excellent, whiche do chaunce also vnto yll men.

But I saye vnto you. &c.

Do good to them ye hate you.

For he maketh his sunne. &c.

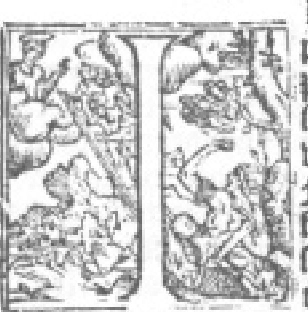
Yf ye loue them which loue you.

Wherfore I would that ye should be perfect and resemble your heauenly father with wonderfull lyght of goodnes, who beyng omnipotent, yet of his goodnes doth good to all men, lokyng for rewarde of no man. He is meke and gentyll towardes all men, and yet he is able yf he wyl, out of hande to punishe all men.

The.vi.Chapter.

The texte.

Take hede that ye geue not almesse in the syght of men, to thintent that ye woulde be seen of thē, or els ye haue no rewarde with your father whiche is in heauen. Therfore, whē thou geuest thine almes, let not trumpettes blowe before the, as Hypocrites do in the Synagoges and in the stretes, for to be praysed of men. Verely I saye vnto you: They haue receyued theyr rewarde. But when thou wylt geue almes, let not thy left hande know what thy ryght hand doth, that thyne almes maye be in secrete, and thy father whiche seeth thee in secrete, shall rewarde thee openly.



I Haue declared vnto you in what thynges ye ought to passe ⁊ excell the righteousnes of the Scribes and the Phariseis, yf ye wyll be my disciples. Nowe shall I shew you what ought to be auoyded in those thynges whiche seme common, and belongyng vnto you both. For there is a certayne pryuye poyson, which dothe infect all the good dedes of the Phariseis, that they deserue vtterly no prayse of God. It is an holye thyng to releue the nedy. It is a godly thyng to talke wt God by pure prayer. Fastyng is a deuout thyng: And þ phariseis throughe the setting furth ⁊ bostyng of these thynges, do clayme ⁊ obteyn an opiniō of high holynes before men, wheras they displease god, who doth behold not þ outwarde face, but the inward harte. And they do worthely displease hym, because theyr harte is foully infected wt vaineglory. They hunt for vayne prayse of þ people, rather than for a good conscience before god, and whylest they catche after a vayne rewarde here. they be disapoynted of that, whiche onlye oughte to be desyred. This poyson crepyng in by secret vnderminyng, lyeth in wayte priuely also, for them whiche be sumwhat entred in the rase of vertue. Wherfore I wyl in this behalfe, that ye beware and circumspect, that when ye go about to do any godlye worke, ye desyre not rather to do it openly, than in secrete, to thintent ye might be sene of men, and so hunt after prayse and glorye of men. Ye ought alwayes to do wel, whether mē se you or se you not. For god doth euer behold you, of whō you loke for rewarde. But yf ye go about to get the praise of man for your good dedes, ye lese þ rewarde of your heauenly father. Youre good worke must not alwayes be kept priuye, but ye must not playe your pageant in the sight of menne, like as players in the stage do playe theyr playe, whose desyre is nothyng els, but to please the iyes and the eares of the people. But he can not alwayes folowe the best whiche doeth applye hymselfe to the iudgement of the common sort: For ye must please men in suche sorte, that ye maye allure them to your maners and fashiōs, and not you to go out of kynde and fall to them. Though prayse be fled and shunned yet it foloweth vertue of her owne accorde. And that sikerly is true prayse, whiche doeth chaunce without ambiciouse sekyng for. And þ whole glory that ryseth of well doyng, must be wholly gyuen to god. Ye shall displease hym as sone as ye stande in youre owne conceyte and please your selues, chalēgyng vnto your selues that which is wholly of his bounteousnesse.

Take hede that ye geue not almes ī the sight. &c

Therfore

Therfore whosoeuer thou art that wilt folow the lawe of the gospell, when thou entendest through thy liberalitie to releue the nedines of the poore: do not as Hipocrites be wont to do, which be men like players counterfeted and disguysed, whiche when they appeare liberall and mercifull, in harte they be both couetous and cruel. For the misery of theyr neyghboures moueth thē nothing, but beyng desirous of glory & renoume, they bye with a litle money the praise of the people and would geue vtterly nothyng if they wer alone, and saw their brother well nere dead for hunger. Therfore as oft as they geue any thyng to the poore, they seke not to be secrete & alone, but they cum abrode in the stretes and where as men resorte: And lyke as players shoulde playe their pageant, they call furth a numbre of the people with the sounde of the trumpe, to toote and to gase, both casting the poore and miserable in the teeth with their miserye, and huntyng for themselues a vaine and a folishe prayse of men. Wyll ye heare what they gayne? Let the people prayse them neuer somuche, they haue lost theyr rewarde of theyr good dede at goddes hande, whiche doth measure the godly worke of the sincere affectiō of the mynde. He that geueth for prayse & glory, he selleth his good turne, he geueth it not. Truely thou must be so far from the affection of these men, that when thou geueste any almesse thy lefte hand muste not knowe what thy ryght hand doth, and thou muste not desyre to be loked vpon of man, yea and if it were possible thou thy selfe shouldest not knowe that whiche thou doest aright, and shouldest forget thyne owne dede, and not impute it to any man, that thou hast done well, nor stand not in thine owne conceite, because thou hast geuen thyne almes, but only reioyce inwardly, that the poore, and nedye is refreshed. What if men know not, yea what if he that is succoured knoweth not hym that succoureth hym? It is ynoughe for the to haue a witnes of the father, from whose iyes nothing can be hyd. He wyll rewarde the although thou haue no thanke at all of man.

Let not trumpets blowe before thee.

And thy father which seeth in secrete.

¶ And whan thou prayest thou shalt not be as Hypocrites are. For they vse to stande praying in the synagoges, and in the corners of the stretes, that they maye be seen of menne. Verely I saye vnto you: they haue theyr rewarde. But whan thou prayest, entre into thy chambre, and whan thou hast shut thy dore, praye to thy father, whiche is in secrete: And thy father whiche seeth in secrete, shall rewarde the openly.

The texte.

Semblable whan ye make your prayers to god, do not folowe the guise and vsage of Hipocrites, whose speciall delyte is to stande in company of men, and in the corners of the stretes, so often as they praie, for none other entēt, but to bee seen of men, at whose handes they hunt and loke for the prayse of deuout and holy conuersacion. Let them please them selfe and others also with suche glorious praiers. This I assure you, nowe they haue theyr rewarde, whiche they loked for. And what is more vain than this rewarde? and for a counterfeit and a false glory they frustrate & set thēselues beside that blessed rewarde which god would haue geuen, if they had offred in his sight, the pure and sincere oblacion of theyr prayers. Do thou therfore contrariwise. When thou prayest, forsake the multitude, enter into thy secrete chāber, and shut the dores, and in secrete vtter thy sincere prayers before thy father. It is ynough, that he doeth behold & see thy godlynes, from whom nothyng can be hyd. He wyl rēder vnto thee, ẏ euerlasting reward. These thinges haue I set furth, to teache you by playne and homely examples. For it is not yll to geue almes sumtime before men, or to praye in a multitude, & where as men resorte: but thā knoweth not the left hand what the right hand doeth, when the worke of charitie is not

They haue theyr rewarde.

not defiled with any affeccion of worldlye vanitie. Then thou arte secrete in thy chābre, when thou speakest vnto God with suche perfect clerenes of mind as though no man dyd beholde thee. He that prayeth in a multitude of menne as earnestlye, yea peraduenture more vehemently than yf he were alone, he prayeth in his secrete chamber. For the ryghte hande and the lefte, or the secrete chamber standeth not in the thynges, but in the affeccions and desyres of the harte.

The texte. But whan ye praye, bable not muche as the heathen do, for they thynke it wyl cum to passe that they shalbe heard for theyr muche bableynges sake. Be not ye therfore lyke vnto them. For your father knoweth what thynges ye haue nede of, before ye aske of hym.

This also must be considred in prayer. It is the affeccion and the harty desyre that moueth god, not the noyse of the lyppes. And it skilleth not how lōg and how loude the prayer be, but howe feruent and sincere the affeccion and desire is. Wherfore let the exāple of the heathen men, be farre from you, which do recite and say long prayers, and full of many wordes, redy framed and prescribed vnto them, as who would saye, they shoulde obteyne nothyng except they weryed God with bablyng of many wordes, repetyng one thyng oftentymes, and prescribing and appoynting with recitall of many wordes, what, when, and how, they woulde haue the thyng perfourmed, whiche they praye for. And yet oftentymes they praye for thynges noysum and hurtfull. We ought to aske of God the best thynges, and not all thynges: and we oughte to praye oftē, rather than muche, and vehemently rather than long, finally with the harte rather than with voyce: Neyther alwayes with prescribed and purposed wordes after the custome of the heathen, but so muche as the feruencye of the mynde, and the rauishement towardes god, doth styre and prouoke. Truely your father loueth to be called vpon, but not to be taughte with long prayer what your necessitie doth require, but to be prouoked throughe your godlynes to geue the thyng, whiche the slouthfull and sluggishe deserueth not to haue: For he knoweth what your necessitie doth require, yea before that he be called vpon.

The texte. ¶ After this maner therfore praye ye. Our father whiche art in heauen, halowed be thy name. Thy kyngdome cum, thy wyll be done in yearth as it is in heauen. Geue vs this daye oure dayly bread. And forgeue vs our trespasses as we forgeue them that trespasse agaynst vs. And lead vs not into temptacion, but delyuer vs from euell. For thyne is the kyngdome, and the power, and the glory for euer. Amen.

Therfore be ye vnlyke to the heathen men, bothe in lyfe and also in maner of praying. And yf ye wyl haue a fourme and maner of the euangelycall prayer prescrybed and set fourthe vnto you, this is the worthy prayer, wherewith the true and natural chyldren ioyned with brotherly charitie, maie speake vnto the heauenly father, father vnto all men indifferently: of whome althoughe ye haue all thynges, yet those chieflye oughte to be requyred whiche make for the attaynement of the euerlastyng lyfe. For all the other thynges he wyll caste vnto you, euen of his owne accorde, as an encrease and aduauntage accordyng to the desyres of his chyldren, as he is a moste bountefull father: Whose glory ye ought to regarde aboue all thynges, to whom al glory is due in heauen and in yearth. To pertayne vnto his kingdome is to conquere the tyranny of the diuell. To be subiecte vnto his wyll, is to rule and reigne. Of whose free lyberalitie it cummeth, whatsoeuer doeth norysshe and reuiue mens hartes to the perfeccion of the gospell.

But

But he wyll not heare you vnles ye accorde and agree in one: and concorde and agreement can not lightly be, vnles ye forgeue eche others offences, with out whiche men do not lyue in this world, althoughe they endeuour towarde that attaynement of perfeccion. And through this concorde ye shal be safe by the ayde of your father agaynste the frowarde temptour, yf ye watche well, and buysily call for the helpe of your good father agaynst that naughty one. Wherfore in vayne calleth he vpon the father with this fourme of prayer that I teache, whiche is not of this sorte, whiche neyther feareth, nor loueth God, whiche liueth to hymselfe, whiche foloweth his owne glory more than goddes, whiche gapeth for worldlye goodes and authoritie, whiche had rather haue thynges pleasaunte to his owne appetite, than thynges pleasaunt vnto God, whiche sueth after earthly thynges more than heauenly, whiche setteth lesse by the qualities of the mynde, than bodely commodities, which is at varyaunce with his brother, whiche throughe ryot and displeasures vseth hymself sluggishe agaynst the assaultes of the deuill. And the maner of prayer is after this sorte. Our father whiche haste regenerate vs to heauen, who were once vnluckely borne of Adam, & prepared for vs (forsakyng earthly thinges) a kingdō and inheritaūce euerlasting: which arte said to be in heauen because thou doest replenishe all, & hast no maner of drosse or erthly infirmitie: graūt that thy name maye be honorable and gloryouse emong menne throughe vs, whiche by thy benefit, be perfect and pure. For it is not our glory, but thy gift, whatsoeuer is well done of vs. Let the tyranny of Satan be abolyshed, that thy kyngdom dayly maye preuayle more and more, whiche dothe not stande in riches or worldly strength, but in myldenes, chastitie, softnes, sufferaunce, faythe and charitie, that vices and yll desyres once chased awaye, thy heauenly vertues maye floryshe, and shewe themselues emongest mē, and that it may cum to passe at lengthe, that lyke as in heauen all thynges be peaceable and quiet, and all creatures there do obeye moste humbly thy commaundementes: so lykewyse there be none in yearth whiche be not obedient to thy moste holy wyl, euery man as farre furthe as the weakenes of nature doth suffer, diligētly recordyng nowe that which shall cum to passe perfectly in ẏ lyfe to cum. O father norishe that thou haste brought furth, see vnto vs, that the bread of thy heauenly doctrine do not fayle vs, that we maye be dayelye stayed, growe vp, and made lusty by the takyng thereof, to the obseruacion & keping of thy commaundementes. And alienate not thy mynde awaye from vs beyng offended w our trespasses, but for thy clemency & mekenes pardon our offences, whiche we commyt throughe infirmitie & weakenes that we maye haue peace with thee, like as we emong oure selues forgeuyng eche other, if one hath offended an other, conserue mutuall concorde and amitie.

Our father whiche art in heaue, &c.

Geue vs this day, &c.

Thou beyng merciful we feare nothyng, and being vnderset with concorde, we be made stronger agaynst our common enemy. Unto whom we beseche thee (if it be possible) deliuer vs not to be tempted. For we know his malice, we knowe his frowardnes and craftines. And if thou suffre vs to fal into tēptacion, to the intent to trye the constauncie of our minde, o thou merciful father deliuer vs from that naughtie euill. Vouchesafe of thy goodnes, to graunte & make sure these our desyres. See therfore how many thynges this short praier doth comprise, that nedes he must be perfect whosoeuer doth rightlye pronounce this prayer, that is who so doth pronoūce it with mouth that the hart

and

and affeccion agree vnto the same. Fyrst it teacheth you to depend wholy vpõ none other but the heauenly father, to whom ye owe that ye be made, to whõ ye owe that ye be redemed from synne, to whome ye owe whatsoeuer vertues ye haue. He is called father, that ye maye vnderstande he is full of mercie and bounteousnes, he is sayde to dwell in heauen, that ye should lift vp youre hartes thyther, dispysyng earthly gooddes. Ye cal him youres, that no mã should vendicate any thyng proper vnto hymselfe, seing that whatsoeuer they haue cummeth vnto all men of his only liberalitie. And in this behalfe there is an equalitie of kynges and seruauntes. Ye wishe onely his glorye, that no man in the earth ascribe vnto hymselfe prayse of any thyng wherof aryseth insolency and stoutnes of mynde. Ye wishe that he should reigne, that he should be obeyed and not you. For the vertues be his whiche do worke by you. It is his doctrine whiche ye shall deliuer vnto men from me. And it is not ynoughe to persist and abyde in his vertues, but ye must daylye increase and go forwarde in goodnes, and for this ye aske of hym, that wonderfull breade whiche his wyll is that it should be dayly asked, because he doeth dayly geue it, and he wylleth it to be asked of hym, to put you in remembraunce that all good thinges cum from him. Fynallye that ye shoulde be the more ware to fall from the charitie of so bounteouse a father, he dooeth moniche you of that frowarde Sathan, whiche neuer ceasseth to lye in watche for the godlye, to plucke them backe into his tyranny.

The texte, Therfore yf ye forgeue men their trespasses, your heauenly father wyll forgeue you. But if ye wyll not forgeue mẽ their trespasses, neither wil your father forgeue you your trespasses.

Wherfore, before ye speke vnto your father with this prayer, cõsidre with your selues, whether ye desire truely the thing that ye aske, and whether ye be meete persones to be hearde of your father in suche thynges as ye praye for. But chiefly this ye must duely searche with your selues, whether ye haue amitie and concorde with your neyghboures. Euen suche a father shall ye fynde hym towardes you, as your neyghbour fyndeth you towardes hym. He wyll not knowe hym for his sonne, whiche doeth not agree with his brother. If ye forgeue them that offende you, your heauenlye father will forgeue all that ye trespasse agaynst hym. But yf ye will be harde and sore agaynst other menne, your father will not forgeue you your offences. Wilte thou not forgeue thy felow seruaunt, whome on thy behalfe at one tyme or at other thou hast offended agayne, and requirest thou of God forgeuenes of thy trespasse, whõ thou arte hable by no meanes to recompence with forgiuyng agayne his offence made to thee.

The texte, ¶ Further when ye faste, be not sory as hypocrites be. For they disfigure theyr faces, that it may appere vnto men that they fast. Verely I say vnto you, they haue their reward. But when thou doest faste, anoynt thyne head, and washe thy face, that it appere not vnto men, that thou doest faste, but vnto thy father, who is in secrete, and thy father that seeth the in secret, shall rewarde the openly.

Nowe ye perceyue what difference ought to be betwene your almesse, and the almesse of ẏ phariseis, and betwene your prayers and their prayers. Now harken what difference ought to be betwene your fastes and theyrs if ye wyll haue them acceptable to the father, and profitable to your selues. It is not the forbearyng of the meate that commendeth fastyng vnto god, but the pure and cleane affeccion of the minde, feruently desyryng to please god only.

Wherfore as often as godlynes shall prouoke you to fast, folowe not certeine menne whiche be not fasters but counterfeyters of fastyng, settyng forthe the colour and cloke of fastyng with a sower countenaunce, not intendyng that in dede, wherfore fastyng should be vsed, that is to saye, either to pacifie god, or to chastice the body, wherby the mynde might be the more free and redy to applye and ensue holy thynges: but by this colour they hunt for vayne praise of men, for whose sake dispising god, they playe this pagent. For to this purpose they disfigure their faces with palenesse and sowernes, that by the behaueour of their body, men maye see that they do fast. This is certayne: There is no cause why they should loke after any rewarde of God for these good dedes: For now they haue theyr rewarde, atteyning that which they hunted for with theyr fastyng. But so often as thou doest fast, appeare rather not to faste, and appeare to be mery annointing thy head and washyng thy face, least men perceyue that thou doest faste. And thynke not ye faste to be vnprofitable, whiche is hyd from men. It suffyseth to the, that thy father seeth it, from whō nothing is hyd. And he that seeth in secrete, in the stede of vayne prayse of men, wyl rewarde thee with the perfect rewarde. Agayne I saye not this, that it shoulde be wicked that men should knowe of thy fastyng, but that thy mynde should abhorre from the desyre of vayne prayse. Than no man seeth thy fasting, whē thou doest fast not to the intēt to bee sene of any man. Than only god doth see thy fastyng, whē thou doest fast with this intent, that thou wouldest as gladly fast though no man should see thee when thou doest faste.

¶ Laye not vp for your selues treasures vpon the earth, where the rust and moth doth corrupte, and where theues breake through and steale. But laye vp your treasures in heauen, where neither rust nor moth doth corrupte, & where theues do not breake through nor steale. For where your treasure is there wyll your harte be also. The texte.

The cōmō sorte of men not consideryng these thynges whyles they hunt for small and visible rewardes of men, be disapoynted of the inuisible & true rewarde, whiche for well doyng God doth geue abundantly. In lyke case be they whiche with muche thought and care, do gather together and heape vp ryches, & hyde them in the grounde for losyng, albeit this is euen to lose them in dede. He that dealeth and bestoweth his riches rightly, it is he that layeth thē vp surely. For that that ye hidest in the ground is not profitable vnto thee, but is in daunger of mothes, rust, and theues, so that thou haste nothyng of them, but a miserable carefulnes to get them and to kepe them. These thinges must be gotten neyther carefully nor vnmeasurably. And when they be gottē or cum by chaunce, they must be redely distributed yf any haue nede, or els so bestowed, that necessitie of nature maye be holpen and not ryot maynteyned, nor any disease of the mynde be serued and satisfyed. And yet all men for the moste parte vnto this thyng apply theyr whole study and care, as though pouertie made men miserable, and riches indued them with felicitie. And whyles they folow after these false goodes, which will shortly forsake theyr masters, they forsake the eternal goodes, whiche indue them with true felicitie, and can not be taken away. But ye of the other syde hasting withall indeuour to the best and moste perfect thynges, wherby ye shalbe ryche in dede, laye vp your treasures in heauen, the kepyng of the whiche, can not trouble you with cumberous carefulnes.

For

For neyther ruste nor mothe doeth destroye suche maner of ryches, nor theues doth not dygge it vp nor steale it, of whiche chaunces, worldely goodes bee in daunger. If ye laye vp these goodes with your father, he wyll kepe them safely for you, and your mynde shall not stycke grouelyng on the grounde beyng oppressed with these fylthy cares, but it shall dispise these vyle & fadyng thinges, and be rauished vp vnto heauenly thynges, for where as a mannes treasure is, whiche he loueth entierly, there is his harte also. Therfore they haue no high nor heauenly thought, whiche hath gathered riches and hid thẽ in the groũd. They walke and wander hither and thyther, but theyr harte is in the hole, where the mony is hyd. And if the mynde be corrupt, eyther by the disease of vayne glory, or auaryce, whatsoeuer is done, muste nedes be viciouse.

¶ The lyght of the body is the iye. Wherefore yf thyne iye be syngell, all thy body shall be full of lyght. But if thyne iye be naught, all thy body shall be full of darkenes. Wherfore yf the lyght that is in the, be darkenes, how great is the darkenes?

For fyrst it is to be consydered, what is chiefly to be desyred, & wherby we maye obteyne ye whiche we do aske: farthermore as the candel is in the house as the iye is in the body, so is the mynde in man. If the lyght of the mynde be not faultye through the darknes of false opinions, & yll desyres, if the iye of the mynde doth loke none other waye, than to the true marke, whatsoeuer is done through out al the lyfe, is acceptable vnto God, and euery thyng helpeth towardes the heape of felicitie. Like as if there be a great candell in the house, there is no stumblyng nor fallyng: so if thyne iye be cleare and hole, it geueth sight to all the members, and no part stumbleth or wandreth the iye beyng ye captayne and guide. Agayn if the iye of the bodye be faultie, no member doth his duty well. For there is no right iudgement when that parte of oures is faultie, by the which only we do iudge. Therfore if ye parte of the which is geuen the for light, be turned into darknes, how great shall the darkenes of the other partes be, whiche haue no light of themselfes? If reason be blynded with desyres, and iudgeth that to be good whiche is miserable, and iudgeth ye chiefly to be desyred, whiche is to be despised or not to be regarded, into what darkenes shall men be drawen through ambicion, fylthy lust, auaryce, folishnes, angre, enuy, hatred, and other perturbacions and troubles of the minde, whiche of theyr owne nature be full of darkenes? Therfore let your iye be cleane and syncere, that it maye beholde the beste, and let it beholde and loke vpon the best thynges, eyther onely or chiefly.

¶ No man can serue two masters. For eyther he shall hate the one, and loue the other, or els leaue to the one and dispise the other. Ye can not serue god and Mammon. Therfore I saye vnto you, be not carefull for your lyfe, what ye shall eate or drynke, nor yet for your body what garment ye shall put on. Is not the lyfe more worth than meate? and the body more worth than rayment? Beholde the fowles of the ayer, for they sowe not, nor reape not, nor cary into the barnes: and your heauenly father fedeth them. Are ye not muche better than they?

Thynke not those men worthy to be hearde, whiche deuide themselues betwene God and men, betwene yerthe and heauen, and so folowe thynges eternall, that they will not dispise thynges temporall. For they do nothyng els, but where as they woulde catche bothe, they obteyne neyther of bothe. This heauenly Philosophie lyke as it doth promise great rewardes: so it doeth requyre the whole man.

And emōg men a man shal not fynde two of such gētil cōdicions ẏ one seruaūt
can be hable to pleas both. So it cummeth to passe, that thone must be forsa-
ken or elles neither can be satisfied. And if ẏ maisters be of cōtrary appetites &
do square within thē selues by sum greuouse debate: it must nedes be that the
seruaunt if he wyll please the one, must not onely forsake thother but also stick
vnto the one, & hate the other, whom he hath forsaken. And if he will go from
thys agayne vnto thother he must nedes translate and tourne his loue and ser-
uice vnto hym only, & dispise thother whome he hath forsaken. And who be
so contrary one to another, as God and Mammon: howe can one serue two, Ye can not serue God
whan they commaund so diuers thynges? God commaundeth thee to geue and mammō.
of ẏ thou hast to the neadie. Mammon cōmaundeth the to take awaye other
mennes by right and by wrong. God cōmaundeth the to prouyde for thy bro-
ther which is in daūger. Mā̄mon commaūdeth the to lyue to thy self. God cō-
maundeth sobrenes, Mammon teacheth excesse and ryot. Wherefore ye
flatter your selues in vayne, yf ye beleue that that thyng maye be done, which
is vnpossible: that is to serue both God and Mammon. His seruant is eche mā
to whome he is wholy geuen. Ye see howe ryches do possesse them ful and
whole, which do trauaile for it with so great tumult & busynes, which defēde
them and kepe them with so great carefulnes, which forgo them with so great
grief: for these they suffer all thynges, for these they do all thinges. Whoso
hath bound him selfe to this seruice, can not be the seruant of god: he requireth
the whole man and can not abyde the felowshyp of so fowlle and filthy a mai-
ster, nor can not abyde a dimy seruant, which is partaker with his aduersarye.
But the common sorte of ryche men are wonte to excuse the sore of auarice, by
the pretence of mannes necessitie. They saye by these thinges mē prouide for a-
gaynst hunger & nakednes. So speake they whiche doe not depende wholy of
god, but put theyr trust in theyr owne defence & ayde. My wyll is ye shoulde
be voyde frō this carefulnes, lest it withdrawe you frō ẏ desire of better thinges.
The necessitie of nature is content with very litle, and euery where it is to bee
had, that maye suffice for suche, as I wyll my seruauntes to bee. For either ẏ
liberalitie of good menne alwayes readye shall suffyce, or elles diligence and
laboure shall prouyde that thyng whyche maye ease necessitie. Finally yf What ye
none of these helpe, the father wyll not forsake those that be his: for he that ge- shall eate or
ueth the greater thinges, wyll cast the smaller thynges to them, which with drinke, &c.
al theyr heartes desire after heauenly thynges, although they be not carefull
for the worlde. Therfore laye not vp nor hoorde not for a longe tyme, be
not vexed with carefulnes of meate, without which ye cā not lyue, neither with
carefulnes of apparell that couereth your bodye, and kepeth you from colde.
Is not the life more precious than meate? Is not the bodye more precious
than the garment? He that hath geuen these better thynges, and hathe geuen
them to suche as were not carefull, shall it greue hym to norysshe and preserue
that whiche he hathe geuen, with these thynges of lesse value and estima-
cion? If ye desyre an example, loke vpon other lyuyng thynges, whiche ẏ ma-
ker of all thynges hathe made for youre sake. Hathe he not prouided a lyuing
for all thynges ẏ he hath made? Consydre the byrdes of ẏ ayer: they sowe not,
they reape not, they laye not vp in barnes, carefull for tyme to cum, they lyue
from day to day without all carefulnes: whatsoeuer they get, they take it ioy-
fully, & yette the heauēly father geueth meate vnto theym all. And wyll he disa-

poynte you whome he estemeth farre aboue the byrdes: And if he be careful ouer you (as he is in dede) is not your carefulnes in vayne?

If he forsake you, what shall your carefulnes preuayl? As he hath geuen a body after his own deuise, so wyll he giue a lyuyng after his owne deuise.

The texte.

¶ Whiche of you by careful thought, can adde one cubite vnto his stature? And why care ye for rayment? Consider the lillyes of the fyelde how they growe. They laboure not, they spinne not: And yet I say vnto you, No not Salomon in al his ryaltie was apparayled like one of these. Wherfore yf god so apparayleth the grasse of the fyelde whiche standing this day, to morowe is cast in to the fornace; shal he not much more do the same for you o ye of little faithe?

Will ye se how vnprofitable ye carefulnes of ye mynde is about suche thinges? What man is there (be he neuer so careful) that can adde one cubite to the stature of his body? But euery mannes body though he thynke nothing vpon it groweth with certain encrease vnto a quantitie appointed of god. If thou cast awaye al care, thy body shal be nothing ye shorter. If thou be vexed with care thy body shal be nothyng the higher. Therfore he that maketh the body bigge and strong without thy carefulnes, he wyl prouide lyuing for thee without thy carefulnes, who doth withdraw thee from care of those thynges whiche be not gotten without our diligence. It is great folishnes therfore to feare least ye should lacke foode. For as muche as ye se that birdes be prouided for sufficiently. And now least ye should be carefull for prouisiō of apparel for the body, consider the lilies whiche do spring and growe in the fieldes without the care of any man. They labour not, nor spinne not, and who doth prouide them of apparell, as semeth good to hym, who but the heauenly father? And he doth so prouide, that neyther Salomon the notable ryche & gaye kyng was euer so apparaled, whē he chiefly dyd set fooorth the glory of his ryches, as one of these poore lilies, smally regarded & set by, whiche grow not onlye in gardens, wher man bestoweth sum labour & diligence, but growe also in medowes of their owne accorde. For ye labour & care of mā can make nothyng so elegante and fit as the prouidence of nature. And if the heauēly father doth garnishe and clothe so freshly the vile grasse, whiche shortly shall perishe, & to daye is freshe in the fieldes, and to morow cut downe, & dryed, and caste into ye furnesse: why haue ye so litle trust in hym, sithe he hath geuen you things of greater excellency, & sithe he hath made you to be immortall, and sithe also he hath specially prepared you for the glory of his name, that ye wyll thynke that ye shal lake apparel, which ye ought to seke for and prepare, not for adournyng and gaynesse, but for necessitie and nedefulnes?

No not Salomon in al his ryaltie &c.

The texte.

Therfore take no thought, saying, what shall we eat, or what shall we drincke, or wherwith shal we be clothed. After all these thynges the Gentiles seke. For your heauēly father knoweth that ye haue nede of all these thynges. But rather seke first the kyngdome of God and the righteousnes therof, and al these thynges shalbe cast vnto you. Be ye not careful for to morow, for to morowe shal care for it selfe, sufficient is vnto the daye, his owne trauaille.

Therfore ye that haue god to your father so benignly prouiding for the birdes, prouidyng for floures and grasse, of the whiche the one lacketh reason, ye other hath no felyng: sithe ye se & perceiue ye he tendereth & maketh so muche of you, enduing your body, whiche is made with meruellous prouidēce, with a soule reasonable, & like vnto the angelicall myndes, not disdaynyng that ye should be called his chyldren: chosyng you out from emong all men through his

his free charitie, by whose pure lyfe and sincere doctrine he might be knowen & glorified throughout al mankinde, whō he hath appoincted to thinheritaūce of the euerlastyng lyfe: Cast away this carefulnes of vile and filthy thynges, & saie not doubtfully and fearefully, what shal we eate? what shal we drinke, or what shall we put on? These be the sayinges of ẏ heathen & not of Christen mē, for they either beleue not ẏ god is, or els beleue not that he is carefull ouer men. Neither haue thei learned that there is any other better life, to set their mynde and care vpō. Therfore distrustyng goddes helpe & puttyng mannes felicitie in thynges of the bodye, they prepare with muche carefulnes those thinges, that do perteine to their liuing & apparel, or other commoditie of the body. They leape for ioy when these thynges chaunce vnto thē, they sounde for feare, when these thynges be in daunger: They be vexed with sorowfulnes, & sumtyme hang thēselues, when these thynges be taken awaye. And thus through carefulnes cleauyng vnto these corruptible thynges, they neither liue pleasauntly here, nor can lift vp their hartes vnto the study and desire of heauenly thynges. Emong men, who is so wicked a father, ẏ will not prouide for his children thynges necessary for the sustentacion of their life? ye haue a father so riche, so bounteful, so circumspect, ẏ he is sufficient for all, to enriche all, and leue nothyng vnprouided for, be it neuer so litle or vile. And feare ye that he will not prouide for his children these thynges, without the whiche they can not lyue? Laye this carefulnes vpon him, he knoweth well that ye haue nede of all these thynges. And he is not so harde that he wyll withdrawe thinges necessary from suche as be occupied in his busines. But sum wyll saye: what then? Shall we not get vs with oure handye worke whereby we maye norishe our selues, our wife and our chyldren? wherby we maye ease the pouertie of the poore? Yes truely, but without all carefulnes.

For truely the common people dothe double their misery, bothe laboryng with the body, and beyng also carefull in the mynde. They sowe, beyng carefull least that whiche they sowe should not cum vp, they mowe beyng careful least the warrier or the thefe should take awaye that whiche is cut downe before it be laied vp in the barne, they lay vp in theyr graner, being carefull least any infeccion shoulde hurte their corne, or least any fyer should rise and destroy it. Finally because they haue an iye to plenty, and not to the present necessitie, they heape vp for a long time, and they neuer haue ynough, as though they were sure to lyue long. Wherfore if the matter so requireth, ye muste labour, but without al carefulnes. Yf ye chaunce to haue money without fraude and muche busynes, take it: but in suche wyse, that the carefulnes thereof, withdrawe you nothyng frō the busynes of the gospel. For your matters are greater than that the carefulnes of light, triefelyng, and corruptible thinges should withdraw you from them. Let your chefe care be a boute that good thyng, in comparison of the whiche, these worldly thynges be of no value nor reputacion. The kyngdome of god must be set vp, that is to saye, the doctrine of ẏ gospell, by the whiche we attayne vnto the heauenly inheritaunce. Wherof I haue chosen you to be the preachers and setters furth, and haue showed you what excellent vertues be nedeful to the doyng of this thyng, that is both to loue your enemyes, and to wyshe well vnto them, who seketh your destrucciō. These thynges because they be the chiefe & highest; whiche cum not vnto you from youre father without your diligence and carefulnes, ye must fyrst & chiefly seke

Seke ye first the kyngdom of god.

hy seke for them. The other smaller thinges whiche pertayne vnto the necessitie of this life, the good & gracious father wyll caste vnto you as an augmentacion, and that of his owne accorde, without any carefulnes on your behalfe that for both causes ye shoulde render thankes vnto his bountifulnes, bothe because he hath geuen you those high and chefe thinges, you endeuoryng vnto the same: and also because he hath cast vnto you these thynges, withoute any carefulnes on your behalfe. He wyll not haue you greued with cares, whiche make you more troubled, but not the better. And this busines that ye take in hande, is so great and weighty, that it requireth ẏ whole mynde, ryd and voyded from all cares. Wherfore as men that liueth from daye, to daye, beyng content with thynges present and at hande, be not greued nor vexed with carefulnes of thynges to cum, lyke as the common sorte of men dothe, doublyng theyr affliccion, both doyng what they can to prouide for the present necessitie, and troubling themselues with feare of thinges to cum. Whatsoeuer this daie offereth vnto you, receyue it wt thankes geuing. Let the morow care for it self, whatsoeuer it bryngeth. yf it bryng any good, ye shall not hang in hope: yf it bryng any yll, ye shall not preuent your trouble, with feare of yll to cum. This life hath his affliccions, whiche it nedeth not to double with feare. For it is ynoughe to suffer them, when they cum: so that it is not nedeful for feare to make them presente before they cumme. Tyme dothe alter and bryng these thinges in mannes lyfe, mynglyng ioye with sorowe, and yet all shall tourne you vnto good, yf ye take well in worthe whatsoeuer shall chaunce, and sette your care wholy vpon the heauenly kyngdome.

Be ye not carefull for to morowe.

¶ The .vii. Chapiter.

The texte.

¶ Judge not, that ye be not iudged. For as ye iudge so shall ye be iudged. And with what measure ye meete, with the same shall other men measure to you.

There is an other thyng also, wherin I woulde ye shoulde be farre from the manners of the Scribes and Phariseis. For they pardon themselues in great and greuouse synnes, but agaynst theyr brother beyng an offender, they be moste vnmercyfull iudges, yea falsely reprouyng thinges that be well, sinistrally expoundyng thynges that be doutfull, makyng very muche of thynges that be light and small: Finally if they see a manne fall into any greuouse cryme, they endeuoure more to destroye hym, than to heale and saue hym. And yet hereof they seke for a name of ryghteousnes, because they be very slowe and sore agaynst other mennes faultes, where as they do it neyther for the loue of their neyghboures, (whome they desyre rather to be destroyed than corrected, and to be slaundered openly, rather than amended,) neyther for the hatred of vice, where as they maintayne and pardon theyr owne vices farre greater than the others. But the iudgementes that ye haue, must sauour of the euāgelicall charitie, whiche redily doth forgeue, whiche misdemeth no man rashely without cause, whiche dothe expounde euery doubtefull thing to the best, whiche dothe gently

Judge not that ye be not iudged.

gently tolerate and suffer many thynges, whiche desyreth rather to heale than to punishe, whiche consydering her owne infirmitie and weakenes, so iudgeth other mennes offences, as she would be iudged offending her selfe. Finally she taketh not vpon her an high countenaunce in chiding and checkig other mennes faultes, if she finde her self gyltye in lyke or in greater: Fyrst she becummeth her owne iudge, before she blameth or monisheth other. And i the meane season it chaunceth to those high minded menne, that the example of an vniust iudgement, lighteth vpon the iudges them selues, and they finde other like iudges ouer theyr life, as they were ouer others. Iudge not ye therfore after suche sorte, lest ye be iudged in like maner of others. For els it shall cumme to passe, that as ye iudge other men: so other men shall iudge you. And as ye measure to other men, so other men shall measure to you. For like as a good turne prouoketh a good turne, and mercifulnes prouoketh mercifulnes, so reprofe prouoketh reprofe, and cruelnes prouoketh cruelnes. He that speketh ill by his neyghboure, shall be as yll spoken by.

¶ Why seest thou a mote in thy brothers iye, and markest not the beame in thine owne iye? or howe sayest thou to thy brother: suffer me to plucke oute a mote oute of thyne iye, & beholde a beame is in thyne owne iye? Thou hipocryte, firste caste out the beame oute of thine owne iye, and then shalte thou clerely see to plucke oute a mote out of thy brothers iye. The texte.

For no men be so sore agaynste the light offenses of theyr neyghboure, as they that swarme with much greater vices. One sládereth his brother because he weareth a looce garment, where he hym selfe is full of enuy. An other speaketh euyll of his brother, because being ouercome with weaknes of the fleshe he vsethe a concubyne, where as he hym selfe is wholly the seruaunt of auarice and ambicion. An other abhorreth his brother because he is a great bibber, whereas he hymself hath in his harte a numbre of murders and sorceries, beyng so blynde that he can not see his own bunches, and yette can spye a lytell warte in his neyghboure. What a wrong and waywarde iudgement is this? Euery mā ought to be a sharpe iudge in his owne faultes, and more milde in other mennes. Euery man ought to loke narrowly to his owne faultes and not to be ouer busy in other mennes. And euery man ought fyrst to be his owne physician, before he laye handes on an other man.

Why doest thou see a mote in thy brothers iye, and canst not see a blocke in thyne owne iye? or with what face doest thou saye to thy brother: Let me caste a mote out of thyne iye, where as thou carriest a blocke in thyne owne iyes? Thou hypocryte whiche doest hunt for prayse of holynes emong menne, not of thyne owne goodnes, but of other mennes euylles, fyrste caste the blocke out of thyne owne iye, and than loke with thy pure and cleane iye, whether there by any mote whiche thou mayest cast out of thy brothers iye. Like as with the iye we iudge the thynges of the body: so with the mynde, we iudge the thinges of the mynde. Therfore that must be faultles, wherwith we iudge another mānes faulte. And he must fyrst teache hymselfe, whiche taketh vpon hym to teache others: and he muste be his owne iudge, whiche entendeth to gyue sentence of other: and he muste monyshe hym selfe, whiche goeth about to monishe others.

Thou hipocrite first cast out. &c.

¶ Geue not ye that which is holy vnto dogges, and cast not youre perles before swine, lest they tread them vnder theyr feete: and the other turne agaynst you and all to rent you. The texte.

And these thynges perteyne chiefly vnto them, whiche take cure and charge of the people. And althoughe I woulde ye shoulde be prompte and redy to do all mẽ good, and to suffer theim that do you wronge, and to be mylde, gentyll, and indifferent towardes them that fall by mannes infirmitie and weakenes: Finally to be suche towardes theim whiche be peruerse and frowarde, that ye had rather to amende them, then to distroye them: yet I woulde not that the mysteries of the euangelicall wysdome, shoulde be vttered and declared indifferently to the worthy and vnworthy.

And cast not your perles before swine.

For if the Iewes dooe so esteme theyr mysteries and holy thynges, that they kepe them from the dogges, whiche is a fylthy cattel: yf ryche menne so regarde theyr preciouse pearles, that they wyll not caste them to the hogges lyke madde menne: ye whiche haue in possession the holy thynges in dede: whiche do passe all preciouse pearles, be they neuer so hyghe of pryce: beware that ye caste not the ryches and treasure of the ghospell vnto suche as be vnworthy: For they be dogges, which beyng wholy geuen to prophane & worldly thynges, abhorre those thynges that sauoure of holynes. They be swyne, whiche beyng wholy drowned in fylthy pleasures, do deteste the pure and chast doctrine of the ghospell. Rotten karcases and fylthy vometyng is more pleasaunt vnto dogges, than all sawse and swete spices.

The swyne had rather haue myre, than preciouse stones. Therfore whosoeuer doeth openly dispise holsome doctrine, beeyng without all hope of anye good fruict: ye ought not to put into theim the secretes of the heuenly doctrine, leste by occasion they maye be prouoked to be worse, than euer they were before: and leste the same chaunce by them, whiche should happẽ yf a man should caste margarites to swyne, or holy thynges to dogges. For dogges wyll not onely vnreuerently vse the holy thyng, but also beyng prouoked if they be cast at, will run vpõ you, and teare you with their teeth. And the swyne will tread with theyr feete the preciouse stones like rubbell and rubbishe. So the dogge is not the holyer for the holy thynge, but doth prophane and defyle the holy thyng: and the swyne is not the trymmer for the preciouse stones, but doth defyle the purenes of them. Lykewise men of desperate malice, do skorne the holy doctrine as a folishe thyng, when they knowe it, and do falsely reproue it as a wycked thynge: and dooe trouble and putte thẽ to busynes, whiche dooe teache it. Wherfore the wisdome of the ghospell must be communicated & deliuered vnto them, that be desyrouse of it, or at the leaste to suche as be curable. All thinges must not furthwith be cõmitted to all men, but as euery man sheweth a proufe of his towardnes & profitig: so certai secretes must be opened vnto him.

The texte.

¶ Aske and it shall be geuen you: seke and ye shall fynde: knocke and it shalbe opened vnto you. For whosoeuer asketh, receiueth, and whosoeuer seketh, findeth: and to him that knocketh it shall be opened. Is there any man emong you which if his sonne asketh bread, will geue him a stone? or if he asketh fyshe, wyll he offer him a serpent? If ye than being euyll can geue your children good gyftes, howe muche more shall your father geue good thynges, if ye aske of him.

These excellent iewelles lyke as ye ought not to cõmunicate thẽ to all men: so they cum not from God the father to suche as be sluggishe & ydell. He geueth these thinges but vnto suche as gredely craue thẽ: he denieth not these thynges to them that seke them diligently: he restreigneth not from this treasure, them ꝧ knocke importunatly. Aske therfore of the father not gemmes or golde, but

Aske and it shal be geuẽ you. &c.

these

these true and inestimable riches of the mynde: aske I saye, and ye shal haue your asking. Seeke and ye shal finde, knocke and it shalbe opened vnto you. Your father is riche & bountifull, he denieth none, he enuieth none his ryches, but he wyll haue theyr pryce and value knowen. But he dothe not knowe the pryce of thē: which desireth fayntly. Therfore whoso doeth aske as he ought, he receyueth: who so seeketh gredely, he fyndeth: whoso knocketh at the doore instantly, to him it shall be opened. It is he that asketh well, which asketh holsome thinges, and whiche asketh with a sure trust: he seketh well which seketh with contynuall desyre: he knocketh well, whiche doth prouoke and moue goddes goodnes with good workes.

And in case ye receiue not forthwith that ye aske, yet distruste not the bountifulnes and liberalitie of your father. For he wil geue whan nede shal require, and asmuche as shalbe nedeful, yf ye perseuer and continue. For god is as sone entreated of his children, as manne being a father is intreated of his children. For what father is there emong you so vnkynde that yf his sonne require a profitable thyng as is bread, wil he not geue him that he requireth but for bread wyll he geue him stones? Or if he aske hym fyshe for to eat, wyl he geue hym a serpent in stede of fishe? Truely he would denye it, yf his soonne should aske hym a stone, or serpent, or some other noysom thyng. Ye therfore whiche be naturally geuen to yll, and also in other thynges yll for the most part, yet in this behalfe, not by vertue but throughe the instigacion of nature, ye kepe this honest and naturall affection, that ye can geue profytable thynges vnto your children: Howe muche more than will your heauenly father beyng naturally good, do the same? Wyll not he geue vnto you his chyldren, his good thynges, yf ye styrre and call vpon with feruent and contynuall desyres his bounteful goodnes? If ye then being yll, cā geue your children good gyftes. &c.

¶ Therefore whatsoeuer ye will that men should do to you, do ye the lyke to them also: For this is the lawe and the prophetes. The texte.

And as touchyng the lyfe of manne, whiche is hurte or holpen with mutuall gentylnes and iniuries of bothe sydes, because it were to long to geue preceptes and lessons of them seuerally, I wyll geue you a generall rule, whiche is naturally planted and graued in all men. Euery man well aduised wylleth well to himselfe: but the common sorte of menne so loue them selfes that they wyll prouyde for their owne commoditie to other mennes hurte and hynderaunce. But ye must not do the lyke: but as ye woulde wyshe others to be towardes you: euen suche be ye towardes others. Euery man that is in ignoraunce desyreth to be taught: euery man that doth amisse, desireth louingly and secretly to be monyshed, rather than to be openly blamed: euery mā that is nedy, woulde gladly haue ayde and souccoure: no man woulde be backebyted, nor slaundered, nor hyndered of his good name. Therefore of this cōmō witte and vnderstandyng, whiche is geuen to all men, let euery man take counsell of hymself, how he should vse hym selfe towardes his neyghboure. Let hym not do to another that which he would not should be dōe to hym selfe: and that he desyreth to be done to hym selfe, let hym doe to another. This is the very brief and sum of all thinges, whiche are taught by the lawe and prophetes: The whiche yf a man for lacke of leysure or for lacke of skylfulnes can not turne ouer and reade, trulie euery man hath a rule at home in hym selfe, by the whiche

he maye directe and ordre his actes and dedes so that he desyre rather to folowe ryght reason, than lustes and desyres.

The texte. ¶ Entre in at the streyght gate: For wyde is the gate, and brode is the way, that leadeth to destruccion: And many there be which go in therear, But streyght is the gate, and narrowe is the waye, whiche leadeth vnto lyfe, and fewe there be that fynde it.

If these thynges seme harde vnto them that loue thys worlde, yf ye see the moste parte of men folowe the contrary, yet let nothyng trouble your mindes. The better the thynges be, the harder is the waye to them. Consyder ye rather whither this waye doth leade, than the easy entrye in to it. Let it be, there be two gates, the one a narrowe gate, where no man can enter but by a straite and a narrowe waye, but this gate leadeth byanby to euerlasting lyfe: And another gate large and brode, where all men may enter by a brode and a playne waye, but it leadeth byanby to euerlasting destruccion.

Enter ye therfore by the narrow gate, and desyre rather to go to euerlasting lyfe with a fewe, than to euerlastyng perdiciō with many. For the large waye restraineth no man with the lawes of godlynes: & fawneth vpon men wᵗ those thynges whiche delyght the senses of the body and doe please the lustes of the mynde: and therfore it doth allure many vnto it, and within short tyme it sendeth them so intised, throughe the large gate into miseryes, that cā not be told, and delyuereth them beyng deceyued with false goodnes vnto extreme and very ylles. Howe narrowe is the gate, howe streyght is the waye that leadeth to lyfe? For it sheweth furth nothyng that is pleasaunt to the fleshe: it is roughe and displesaunt to many, and furthwith it doth offer vnto them, thynges that be paynful to nature: as pouertye, fastyng, watching, sufferyng of wronges, chastitie, sobernes. This gate receyueth not thē that swell with glorye of this worlde, this gate receiueth not thē, that be puft vp with pryde, this gate receiueth not them that be bollē with excesse and ryot: this gate receiueth not them, that drawe with them aboundaunce of worldly thynges. It receiueth none, but suche as be naked and vnburdened of all the desyres of this worlde, and as a man wolde say, theyr bodyes beyng put of, extenuated and fined in to the spirite. Wherby it cūmeth to passe, that this gate is found but of a fewe, because it is not spyed but wᵗ cleare iyes, which doe clearly see those thynges that be spirituall.

And fewe ther be that fynde it.

¶ Beware of false prophetes, whiche cum vnto you in shepes clothing: but inwardly they be rauening woulues. Ye shall knowe them by theyr fruites. Doe men gather grapes of thornes, or fygges of thistles? so euery good tree bereth good fruites, but a rotte tree beareth yll fruites: a good tree can not beare yll fruites, neither can a rotten tre beare good fruytes. Euery tree that beareth not good fruites, is hewen downe and cast into the fyer. Therefore by theyr fruites ye shall knowe them.

The texte.

But as touchyng suche men, as doe dayly with lust, excesse, pryde, auaryce, & with suche other fylthy desyres, and laughing lyke mad men go hedlyng into theyr owne destruccion, ye be in no peril: (for in folowyng of them it is rather madnes, than errour.) Ye muste rather beware of them which companie with you hauyng a cloke of godlynes, where as they be enemyes of godlynes. They be alwayes talkyng of God the father, of the euangelycall doctryne, of the kyngdome of heauen, theyr apparell is course and symple, theyr chekes be leane with fasting, theyr body is worne awaye with leanesse, they praye long, they geue to the poore, they teache the people, and expound ẏ holy

Beware of false prophetes.

holy scriptures: and being disguised with the cloke of these thynges, they cum vnto you apparelled as though it were with shepe skinnes, where as inwardly they be rauenyng wolues, and deuourers of the euangelycall flocke.
It can not be harde to knowe the wolfe from the shepe, yf eche of them vtter his owne voyce, and yf eche of them be couered with his owne skynne. But what shal a man do where as the wolfe counterfeytyng the shepe bothe with the shepes skynne, and the shepes voyce, crepeth into the shepe folde, not to becumme a shepe, but more cruelly to rent and teare the shepe? The wolfe chaungeth his voice and professeth the name of Christe, he professeth the doctrine of the ghospell, but to the intent he maye poyson with his heresye, them that be vnwares and negligent. He counterfeyteth godly workes, to thintent he may the rather abuse the simplicitie of other to hys desyres. Therfore ye whom I haue chosen to be the kepers and feders of my flocke, muste diligently take hede of these. Ye shall easely fynde out this counterfeyted iugglyng, yf ye loke narrowly vpon, not the tytle and vesture, but the very dedes whiche do disclose the corrupte mynde. For albeit they teache well, yet they dooe not in dede the thyng that they teache. Euery tree hath his peculyar and proper fruit, whiche by the taste dothe declare the stocke. If ye obserue ād marke dilygently theyr lyfe and manners, ye shall fynde that they stande in theyr owne conceyte: they loke for theyr owne profyte, proude reuengers, enuiouse, backebiters, desyryng of glory, geuen to the belly, and alwayes more diligent in theyr owne matters, thā in the matters of theyr flocke, or the ghospel. I haue shewed you which be the fruites of the euangelycal tree, that is to say, a minde farre from all pryde, full of gentylnes, & not desyrous of vengeaunce, a minde dispisyng all pleasures of this worlde, a mynde despisyng riches, and gredelye desyryng the godlynes of the ghospell, a mynde prompt and ready to doe good to all menne, a mynde pure and cleane from all lustes and desyres, nor hauyng no nother iye but to God onely, a mīde refusyng no affliccion or trouble, so that he maye promote and sette forwarde the doctrine of the ghospell, a mynde lokyng after no rewarde in this world for his well doynges, neyther glory, nor pleasure, nor ryches, a mynde that wylleth well euen vnto his yll wyllers and doeth good to theym whiche doe him hurte. Whosoeuer truly in dede bryngeth forth these fruites, he is the euangelicall tree. Therefore they that shewe them selues to be prophetes, and boaste thē selues of this tytle, they that feyne them selues by religiouse apparell to be shepe, where as in harte and affecciō they be wolues, they muste be estemed and iudged of these fruites. Regarde not the boughes and the barke. These oftētymes be common to thē that growe in the fielde and them that growe at home, to the holsome and vnholsome: the fruite once tasted dothe declare the iuyce of the tree. And yf ye se in these, auarice, arrogancy, enuy, desyre of vengeaunce, dissemblyng, and such other, whiche are cleane contrary to the fruites of the euangelicall myndes: thynke not that any good fruite wyll spryng of the same trees. For what man is so mad to gather grapes of thornes, or fygges of brambles? that is to saye, of roughe and wyld shrubbes, moste plesaunt fruite? Lykewyse it is emong menne. A very good tree, and bearyng gentyll iuyce in the roote of the mynde brīgeth furth good fruite. On ye other syde a very yll tree, what leaues & barke so euer it hath, yet it bryngeth fourthe yl fruites. And these can not be turned nor chaunged: seyng their nature is vtterly repugnaūt. For he that hath a

Ye shall know thē by theyr fruites.

A good tree cā not beare yll fruites.

cleane and a syncere mynde, muste nedes expresse in deades, the synceretnes of his heart and affecció: and againe, he that hath a faultie and an infected minde, can not expresse in deades, those thynges whiche declare a very good man. Although by the iuglynges and colour of holynes, sumtyme he deceyueth vnware men, truely he can not deceyue God: Therefore they that be colourablie good, let them leaue of theyr colour, and become good in dede.

Therfore by their fruytes ye shall knowe them. For emong men, of an yll tree, maye be made a good. But yf he continue in his frowarde counterfeytyng, let hym feare, leaste he suffer the lyke of god, that wyll reuenge it, that the vnfruitful tree suffreth of the tyllman. And what dothe it suffer? It is cut down and caste in the fyer. So, whosoeuer beyng in the kingdome of God bryngeth furthe no fruite, or suche fruite as is vncumlye for his profession, vnlesse he repent, he shall be caste vnto the euerlastyng fyer. Therfore by this token ye shall knowe them, that is to saye of the fruites, which yf ye fynde in them to be euyl, ye shall remoue them from the cure of the flocke: and shal not receyue them into the kyngdome of heauen, nor coũte them for Christians, but for enemyes: not to thintent to hurte them, but to beware least they hurte the flocke, beyng myngled among them. For there is nothynge more daungerouse than vngodlynes, if it getteth faythe and authoritie, thorough the false coloure of holynes.

The texte. ¶ Not euery one that sayeth vnto me Lorde, lorde, shall enter into the kyngdome of heauen, but he that dothe the wyll of my father whiche is in heauen. Many wyll saye to me on that daye: Lord, lord, haue we not prophecied in thy name? and haue we not cast out deuils in thy name? and doen many miracles in thy name? and than wyll I confesse vnto them, I neuer knewe you, departe from me ye that worke iniquitie.

All they that professe me onely wt wordes, shal not be coũted worthy ye kingdõ of heauẽ, for it is not ye tytle yt maketh a Christian man, but ye lyfe. And I will not furth wt knowledge thẽ for my disciples, whiche say vnto me religiousely, Lord, lord, when in dede they serue diuerse other lordes: yt is to say, Mámon & ryches, the belly and ambicion. Whome therfore shall I thynke worthy the kingdome of heauen? Thẽ yt haue vtterlye refused worldly desyres, & hartily doe obeye the wyll of the father which is in heauẽ, whose wyll I preache vnto you. For whatsoeuer I teache you, it cummeth from hym. And truely my name shal nothyng profite them which lacke my spirite and workes, specially in that day whan rewardes shall be appoincted according vnto euery mannes desertes, not by mannes iudgement, whiche oftentymes dothe fayle, but by ye iudgement of god: & the shepe shalbe secluded from the gotes: so yt those thinges shal not profite them, which nowe seme amongest men a certaine godly thing, and passing the doynges of mã. For than when they shall see euerlastyng lyfe prepared for them, which folowyng the doctrine of the ghospell haue declared them selues to be my true disciples: and agayne when they shall see euerlasting punishmẽt prepared for them that shall be remoued from the companye of the godly, many beyng sore aferde shall cum and desire now to be knowen of God, where as they haue counterfeited before men the chiefe and moste excellent disciples of Christ, and preachers of the ghospell, & they shall say vnto me: Lord knowest thou not vs thy seruauntes? Haue not we prophecied in thy name? haue not we chased awaye diuels in thy name? haue we not reised vp dead mẽ in thy name? haue we not put awaye poysons and diseases in thy name? haue we not wrought other wonders in thy name? and by these dedes glorified thy name?

Many wyl sai vnto me &c.

name? we haue declared vs to be thyne by so many argumentes and tokens, & nowe doeste thou not knowe vs? Than shall they heare this answere of me. Truely I neuer knew you, no not than when ye dyd these thinges. I hearde you saye lorde lorde, but I neuer perceiued in you the harte of faythfull seruauntes. I heare muche spekyng of my name, but I neuer felt my spirite in you: I heare of myracles whiche wer doen in my name, but I heare not of those speciall fruites, by the whiche the true disciple of Christ is knowen. Wherfore seyng that than, when ye did set furth your selues amongest menne in my name, ye were not myne in dede, but vnder the coloure of my professyon ye serued the dyuell, departe nowe awaye from me, and go vnto hym whose spirite ye haue receiued, and whose wyll ye dyd obey. What title or name soeuer they haue, yf they worke vnrighteousnes, they shall not be partakers of my kyngdome.

Depart frō me ye that worke iniquitie.

¶ Euery one therfore that heareth these wordes of me, and doeth the same, I wyll lyken hym to a wyse man, whiche buylt his house vpon a rocke, and a shower of rayne fell, and the floudes came, and the windes blewe, and bette vpon the house, and it was not ouerthrowen, because it was grounded vpō the rocke. And euerye one that heareth of me these wordes, and doth them not, shall be likened vnto a folyshe man, whiche built hys house vpon sande: and a shower of rayne fell, and the floudes came, and the windes blewe, and bette vpon the house, and it was hurled downe, and the fall of it was great.

The texte.

But lyke as the fruyte of the tree can haue no good taste, vnlesse the roote haue good iuyce: So the buyldyng, be it neuer so gorgiouse, high, and galaunte outwardelye, shall not be sure, vnlesse it be stayed vpon a sure and sounde foundacion. He that hath my spirite, that is to saye a sincere affection, regardyng nought elles but the glory of God, he is a tree of a good roote: So he that stayeth not vpon the vayne thynges of thys worlde, but vpon the true good thynges of the mynde, and doeth continue constantly in the same: he verye polytikely buildeth the buyldyng that neuer shall fall. Therefore whosoeuer heareth my woordes, & not heareth onely, but reposeth them inwardely in his harte, to thintent he maye expresse in his deades that, that he hath learned: I saye that he is lyke a manne both wyse and pollitike, who to thintente he maye buylde a sounde and sure buyldyng, firste of all he deuiseth and loketh for a sounde and a suer foundacion, where vpon he maye sette his buyldyng to endure against all tempestes of wethers. For in a calme wether euerye buylding standeth safely, but the winter proueth the soundnes of the buyldyng. Some tyme aboundaunce of rayne falleth downe and beateth vpon it: Sometyme the fluddes increased with rayne, all to shake it with greate violence: Sometyme the hurlyng of the wyndes beateth agaynst it, and beeyng beaten and layed at by so many wayes, it standeth styll and moueth not. Why so? Because it standeth vpon a sure foundacion. The buylder dyd foresee all these thynges, and therfore he sette it vpon a sounde rocke, throughe whose ayde it neded nothyng to feare all those assaultes. Agayne whosoeuer heareth my woordes, and heareth them onely and doth not repose them in his harte, nor expresse them in his dedes, is lyke vnto the rechelesse buylder, who not foreseyng the stormes and tempestes, setteth hys buyldyng vpon the sande, whyche is a foundacion euer fleyng & faylyng, and nothing trusty. Afterwardes falleth aboundaunce

Because it was groūded vpō the rocke.

daunce of rayne, the violence of ryuers runneth vpon it, the storme of windes runneth agaynst it, and the house is leused and plucked vp from the foundacion, and falleth downe with a great crashe. Why so? Because the buylding was goodly and gaye to see to, but it stode vpon an vnprofitable foundacion. Therefore your principall chief care and consideracion muste be of your foundacion: fasting, almesse, prayer, simple apparell, finally myracles, be lyke a gay building. But if the minde of hym that doth them, loke after vaine praise of men, after lucre, or after pleasure, all shall fall when the sore storme of temptacion draweth nere. But whose affeccion and desire is surely fastened in the doctrine and promyses of the ghospel, lokyng for the rewarde of his well doinges of God onely, he shall be able to stande agaynst all displeasures and iniuries, against the cruel persecucions of the wicked, against ẏ crafty assaultes of heritikes: Fynally agaynst all the engyns of Sathan, and against deathe it selfe shall he be hable to stande styffely, without discouragement, vntyll that day when that Perseueraunce the conquerour of all euels, shall receyue her crowne.

The texte. ¶ And it came to passe that whā Jesus had ended these sayinges, the people were astonyed at his doctrine. For he taught them as hauyng power, and not as the Scribes.

Whan Jesus had ended these sayinges, the multitude mused muche at this newe trade of doctrine. For they heard no suche thyng of the Scribes or Phariseis, whiche yf they added any thyng vnto Moyses lawe to bryng them selfe in estimacion with the people, they vsed to bryng furth certaine wretche constitucions, of wasshyng their handes before meate, of washing the body yf any came home from market, of washing of cuppes, of paying of tythes, that came of myntes and of rue. Jesus taught no suche thing, but where as he set furth by miracles what he coulde do in dedes, he declared himselfe to be the same in doctrine, forbyddyng with authoritie that whiche the lawe fauourably did suffre, and requiryng that whiche the lawe did not require. The lawe suffered diuorce for euery cause: Jesus forbad all diuorces vnlesse it were for aduoutry. The lawe forbode nothyng but to kill: Jesus required that we shoulde not be angry with our brethren, and declared euidently that he was not onely the interpreter, but the lord of the lawe also: not the minister, but the author. Finally a certain lyuelines of his perfecte doctrine, and a certayne naturall strength of truth, touched and enspired the simple multitude whiche was desirouse to learne, and neuer had experience of the lyke in their Scribes and Phariseis.

For he taught thē as hauyng power.

And not as the scribes.

¶ The .viij. Chapiter.

The texte. ¶ And whan he was cum downe frō the mountayne, muche people folowed him. And beholde there came a leper, and worshypped hym, saying: Lorde yf thou wylte, thou mayest make me cleane. And Jesus put furth his hande, and touched him, saying: I will, be thou cleane. And furthwith his leprosy was clensed. And Jesus sayeth vnto hym: Se thou tell no man, but go and shewe thy self to the priest, and offre the gyft, that Moses commaunded to be offred for a wytnes vnto theim.

Therfore

Therfore whan Jesus had spoken these weyghty and high thynges in the mounte not to euery man, but chiefly to his disciples, and to suche as were able to folowe them with cherefulnes of the spirite: he doth abase hymselfe agayne to the humilitie and lownes of the common sorte, whiche had many vnweldy, weake, lame, and sycke, whom he thought to allure to the desire of heauenly thynges, through corporall benefytes. And in healyng of them he dyd the same by signification, whiche he dyd by his doctrine in healyng the diseases of the mynde.

Eyther of these thynges gaue credite and authoritie to other. We beleue hym the more willingly whom we loue, and loue is wonne by benefites. And his saying weyeth well wyth vs, whō we see and perceyue to be so mightye in dedes. Therefore when Jesus left the hill and came into the playne, diuerse compagnies of men drew vnto hym on euery side, to thintent that many might beare witnesse of the miracles that he shoulde do.

Wherfore a greate numbre beyng gathered together, beholde: there cummeth furth a certaine man geuyng occasion of a miracle and teachyng them withal as by a figure, from whence and by what faythe, they that wer diseased wyth the lepzye of the soule, shoulde seke remedy. For ther came forth a certayne man hauyng his body infected with the lepry. This disease emōg the Jewes was counted muche abhominable, and is thought to be suche, that no phisicion can heale it. The iudgement of this disease, as of a sacrate thyng, was appoyncted vnto the priestes, whiche searched out by meruaylouse and diuerse obseruacions, whether the bodye of anye man wer infected wyth the veraye leprye or not. It was not leful for them that wer iudged to haue this disease, to cum in the companye of men, neyther was it lefull to touche the bodie whiche was defyled with this disease.

This man therfore iudged of the priestes and beeyng fowle with the very lepry, durst yet cum to Jesus, whiche is the purifier and clenser of all.

The desyre of health toke awaye shamefastnes, the approued goodnes of Jesus towardes all men made him bold. So many examples of other, whiche returned home beeyng made hole, made hym to trust well: Therefore when he fel downe before Jesus and worshypped hym, he sayed: Lorde yf thou wilte thou mayst clense me. What woulde a proud pharisie or one of Moyses priestes haue done in this case? he woulde haue abhorred the vncleane and fylthy man, and woulde haue disdayned to haue talked with hym. But Jesus playing the parte of a good shepeherde, hauing delight in the mans fayth, whiche was ioyned with so greate modesty and coldenes, whiche also durst not desire to be clensed, vnlesse it myght stand with the pleasure of him, who knoweth what is meete for euery man, (but yet he doubted not but that he was able yf he woulde) Jesus (I saye) refused not the vncleane man but reched out his hande and touched hym. And here he dyd neglecte the lawe, as touching the letter. And spake such wordes wherby he declared bothe the goodnes of his will, and the greatnes of his power. Because (ꝙ he) thou doest beleue that I can yf I wyll, I will: Be thou whole. And as soone as he had spoken, the skynne was chaunged, and the disease left hym, the people beeyng witnes of the same.

Lord if thou wilt þ mayst make me cleane.

And Jesus put forthe his hāde. &c.

After this to thintente the myracle myght the better be beleued, and

also

also the priestes haue no occasion of reprofe to reproue or misconstrue that he should take vpon him auctoritie to iudge of the leprye, and to plucke vnto him the lucre and gayne which was wount to cum vnto them of suche as were clensed of leprye, he sayeth vnto hym: See thou tel no manne that thou arte purged of the lepry. For it is not thy parte to iudge of thy selfe, and I take not vpon me the office of the priestes.

But go & shewe thy selfe to the priest. &c.

Therfore first of all go vnto the priest and showe thy selfe vnto hym, and yf he declare the to be cleane, whiche heretofore hath declared the to be leprose, then shalt thou offer the gifte whiche Moyses commaunded to be offered of them, who chaunced to be clensed of the leprye: least afterward they lay vnto thy charge, and blame the whiche camest among the multitude: and me also whiche coulde not geue perfect health. For the gift whiche they receiue of thee as pure and cleane, shal reproue theim yf hereafter for hatred of me, they begyn falsely to blame that that is done. For yf thou were not leprouse before, why dyd they remoue the from the congregacion? If thou be not nowe cleane, why haue they receiued of the thy gyfte, as of hym that was pourged and clensed? Jesus woulde that the people should testify how muche profyte the Leaper had by his faith, and howe lyghtly with a worde he toke awaye all his disease, to thintente they myght geue eare vnto his doctrine with the same faythe, whereby they myght be healed of the diseases of the minde.

The texte.

¶ And whan Jesus was entred into Capernaum, ther came vnto hym a Captayne and besought hym, saying: Lorde my seruaunte lyeth at home sicke of the Palseye, and is sore vexed. And Jesus sayeth vnto hym: whan I come I wyll heale him. And the captayn aunswered, and sayd: Lorde I am not worthy that thou shouldest cum into my house, but onely speake the worde, and my seruaunt shalbe healed. For I also my selfe, am a man vnder the auctoritie of another, and haue soldiers vnder me, and I say vnto this man go, and he goeth, and to another cum, and he cummeth, and to my seruaunte do this, and he doth it. Whan Jesus hearde these wordes, he merueyled, and sayed to them that followed hym: Verely I say vnto you, I haue not found so great fayth in Israell. And I saye vnto you that many shall come from the Easte and weste, and shal sit with Abraham, Isaac, and Jacob in the kyngdome of heauen. But the chyldren of the kyngdome shalbe cast out into the vtter darkenes: there shalbe wepyng and gnasshyng of tethe. And Jesus sayed vnto the Captayne: go thy waye, and as thou beleuest so be it vnto the. And his seruaunt was healed in the same houre.

Therfore after that he had taught the Jewes by thys facte and dede, that the waye vnto health was easy by the sincerenes of fayth: So forthwith he teacheth in the captayne of an hundred men, that the waye vnto health, was not stopped from the Gentiles, so that they haue fayth mete and worthy for the ghospell. For whan he was entred into Capernaum: whiche is a towne not farre from the poole of Genesareth in the borders of Zabulon and Neptalim, there came vnto hym a certayn captayne, the whiche kynde of men, the Jewes abhorred for two causes. First because they be vncircumcysed for the most parte, and alienes from Moyses lawe: secondly because that kynd of lyfe is defamed commonly. But the good Jesus whiche came to heale all men, turneth not hym awaye neyther. The captayne maketh a request vnto hym, saying: Lorde I haue a seruaunt at home, whom I loue intierly, for that he is faythfull and profitable in seruice: He nowe wholy vnprofitable, lyeth vpon his bed, diseased with the palseye: and he is not

Lorde my seruaunt lieth at home sicke of the palsey. &c.

onelye unprofitable unto me, but also he is sore vexed with the rage of his disease, being now at deathes dore. And this kynde of disease, lyke as it is daungerouse & greuous: so is it not lyghtlye cured by the art of Phisicians. And is sore vexed, &c.

Jesus delightyng in the fayth of the man (whiche doubted not but that with a worde he was hable to heale his seruaunt beyng absent) to thintent he might declare unto all men, the faythe and trust of the man ioyned with greate humilitie of harte, aunswered: I wyll come, and I wyl heale hym.

Where unto (quod the Capitayne) Lorde: I am no Jewe, I am a captayne to be abhorred of the Jewes, for two causes, and therfore muche unworthye, that thou shouldest enter into my house and be defyled with my companye. There is no nede of thy bodelye presence: Onelye say the worde, and (suche is thy power and myght) furthwith my seruaunt shall be healed. Thou haste aungels and messengers to whome thou mayest commit suche busines. I knowe by my selfe, I haue a ruler to whome I am subiect. I am obedient to his commaundementes neyther is it nedefull for him to do all thynges. It is sufficient for hym to commit his matters with aucthoritie. Agayne I haue souldiers under my rule, by whome I do those thinges whiche be not mete for me. Onely I geue my commaundement, and they obey the same: I commaund one to go some whither, and he goeth. I commaunde another to cum, and he cummeth. Agayne unto myne owne priuate seruaunt I saye, do this or do that, and he spedely doeth what he is commaunded. If my seruauntes obeye me beeyng a synner and an abiecte: how muche more ought youres to be obedient unto your commaundementes? Jesus hearyng these thynges merueyled, not for that he was ignorant of the mannes fayth, but because he woulde cause all men to meruayle at it, and turnyng unto the Jewes whiche folowed hym, and as it were castyng theym in the teeth with their unbelefe, sayed: This I assure you, hitherto haue I not founde so great fayth in my people of Israell, as I haue founde in this straunger: whiche neyther knoweth the Prophetes, neyther hath receyued my doctrine, nor hath seen my miracles.

Ye stande in your owne conceyte, because ye be the children of the patriarches, whome god loueth, because ye are the peculiare people of god to whom this health and saluacion is promysed. But this I assure you: the tyme shalbe, that many shall come on euery syde from the uttermoste partes of the worlde, whom ye do lothe and abhorre as straungers and alyens, whiche shall enter in by fayth, and syt in the kyngdome of heauen wyth Abraham, Isaac, and Jacob: and your fathers shall acknowledge them for their euangelicall fayth, as their lefull chyldren, and shall take them to theyr table to be partakers of the euerlastyng felicitie. Contrarye wyse the chyldren of the kyngdome, whiche touchyng the fleshly kynred, cummeth of the stocke of Abraham, Isaac, and Jacob, for theyr unbelefe, shall not onely not be receyued to that goodlye and happye feast, but they shall bee thruste out into the outwarde darkenes, because they woulde not see before, the lyght that was offered theim. There shall they be punysshed for theyr unbelefe, wepyng and gnasshyng wyth teeth: hauyng intelligence nowe to late from what greate felicitie they be fallen by theyr owne malyce: & enuy shall make theyr sorowe the more, what tyme they shall se straungers & aliens to be receyued to the felicitie and honour, whyche was promysed unto them. There shalbe weping & gnasshynge of teeth.

When

When Jesus had spoken these thynges vnto the Jewes, to the intente they should geue the more credite vnto his saying through the miracle, he turnyng vnto the captayne, sayeth: Go thy waye, and as thou haste beleued, so be it done vnto the: Clerelye declaryng that helth is not geuen, neyther to the stocke & kinred, neyther to the other merites, but to fayth onely whiche he required, and founde lacke of, in most parte of the Jewes. And as he sayed, so the thyng folowed.

For it was tried, that the selfe same time the Capitaynes seruaunte was sodeynlye delyuered from his disease, that no manne shoulde suspecte that it was done by chaunce, or by the helpe of Phisicians. For as no man is sodeinly deliuered from the lepry after the course of nature: so the palsey forsaketh no man sodenly.

The texte. ¶ And when Jesus was cum into Peters house, he sawe his wyues mother lying in bed, and sycke of a feuer. And he touched her hande, and the feuer lefte her: and she arose, and ministred vnto them. Whan the euen drewe nere, they brought him many that were possessed with diuels: And he caste out the spirites with a worde, and healed all that wer sicke, that that might be fulfilled, whiche was spoken by Esai the prophete, when he sayeth: he toke on him our infirmities, and bare our syknes.

And he touched her hande & the feuer lefte her.

When he had showed furth these and certayne other myracles, he withdrewe himselfe for a tyme from the multitude, and went into a house that was common to Symon Peter and Andrewe his brother. There folowed on James and John. There he knewe that Peters mother in lawe hadde so great a feuer, that she kepte her bed: and he beyng desyred to heale her tarryed not but toke her by the hande and lyfte her vp, and forthwith her whole feuer went awaye, lyuelines and cherefulnes returned, in somuche as she ministred and serued theim of meate: so clerelye was she delyuered from all grudgyng of the Ague. Truely no parte of the feuer remained, wher as they whiche be healed by the arte of phisicians be troubled long tyme after theyr disease with feblenes and lothsumnes. Now whan night drewe on, a great multitude cummeth thycke and swarmeth at the doores: loking that after his meate, he would retourne agayn vnto his well doing. As he came furthe, they offered vnto him a meruaylouse numbre that were vexed with diuerse diseases, and also demoniakes whiche were possessed with deuylles, he castyng out the spirites, and putting away the diseases, healed them all: wherin also he did agreablye vnto his name. There was none so fowle and so horrible kynd of disease, whiche Jesus woulde lothe and turne awaye from. There was none so behement or incurable whiche furth with at his commaundement dyd not forsake the man.

And healed all that wer sicke.

With a worde he healed all, frely he healed all, doyng nowe the selfe same thyng in takyng away indifferently the diseases of the bodye, whiche he went about to do in taking awaye synnes, whiche be the more fyerce diseases of the myndes. Truly for this he came into the world: and this was it, that Esay prophecied of him many yeres past: he toke our infirmities wyllyngly vpon himself, and he dyd beare our diseases.

The texte. ¶ Whan Jesus sawe muche people about him, he commaunded them to go vnto the other syde of the water. And a certayne Scribe came, and sayed vnto him: Maister I wyll folowe the whither soeuer thou goest. And Jesus sayeth vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes: but the soonne of man hath not where to reste his head.

dead. And another of the numbre of his disciples sayed vnto him: Mayster, suffer me first to go and bury my father. But Jesus sayed vnto hym. Folowe me, and let the dead bury theyr dead.

And when Jesus sawe that the multitude woulde not departe, though he had healed all the sycke and diseased, and though nyght were at hand, for now the sunne was gone to glade, but that they came thicke about hym on euery syde more and more: he commaunded his disciples to prepare him a ship, to goe ouer the water, that by that meanes he myght bee delyuered from the multitude. This once heard, certayne of them departed home. But a certayne importunate Scribe folowed Jesus vnto the water syde, desyryng to bee receyued into the numbre of his disciples: whom he had seen so magnified of the people for his power in shewyng of miracles: not to thintent he would folow his doctrine and lyfe, but that he might get him renoune and lucre of his miracles. He therfore cumming vnto Jesus, sayd: Master I will folowe the whither soeuer thou goest. It was a woorde mete for him that should haue been a disciple, yf the woorde and the harte had agreed. He put forth himselfe of his owne accorde, and offered himselfe vnto all thynges, or made no pretence of tarriyng. But Jesus neyther repelled the mannes importunitie, neyther layed vnto his charge his corrupte mynde, but secretely monyshed hym that he was no mete disciple for hym, nor himselfe lykewyse no mete mayster: for whosoeuer loketh after the commodities of this worlde, ioyneth himselfe vnto hym but folyshly, whiche neyther had nor sought for, neyther riches nor glory, nor kyngdome in this worlde: but imbraced extreme pouertie, ignominy and affliccion: in so muche as he had not those thinges whiche the byrdes and beastes lacketh not. The foxes (q̄ he) although they haue no houses, yet haue they holowe dennes to hyde them in. The byrdes flying and wandring in the ayer, in the stede of houses haue nestes to rest them in. But the sonne of man so is destitute of all succours of this worlde, that he hath no place to laye his head in. Yf any manne desyre suche a Mayster, yf he wyll, let him folowe me: but with harte and affecciō, and not onely with the steppes of the feete. So the Scribe knowyng his owne conscience, dyd forbeare to folowe hym.

The foxes haue holes.

But the sonne of mā hath not wher to rest his head.

Agayne one of them whiche began to be in noumbre of his disciples, moued by frayltie and weakenes, when he heard of the extreme pouertie of Christe, sekyng an occasion by sum coloure to slippe awaye from the disciples of Jesus: Lorde (q̄ he) before I folowe the wholly, whither soeuer thou goest, suffer me first to retourne home and burye my father. The cause to the apperaūce semed godly, but Jesus willing to teache that all thinges should be set a part in the matter of euerlastyng health, and that herein all tariyng and lingeryng is daūgerouse: suffered not the yong man beyng of a good mynde but yet feble and weake, to be intangled with busynes of testamentes of the dead, vnder the pretence of godlynes, and whiles he prouideth for the vile inheritaunce of the worlde, to fall from the inheritaunce of heauen. Nay (q̄ he) thou shalt now nothing haue to doe with thy dead father, whiche hast profest thy selfe to the heauenly lyfe, there will be ynow to burye thy father. Suffer the dead to bury theyr dead, and lette them put them in the yearth, whiche loue yearthly thinges, let them burye him whiche is dead in the yearth, whiche beeyng a-

Let ẏ dead burye theyr dead.

lyue be both dead and also buryed. They be alyue to men, they be dead to God. Be thou carefull to lyue, and departe from the companye of the dead, yf thou wilt lyue in dede.

The texte. And whan he entred into a shippe, his disciples folowed hym. And beholde there arose a great tempest in the sea, in so muche that the ship was couered with waues, and he was a slepe, and his disciples came vnto him, and waked him, saying: Lorde saue vs we perishe, and he sayeth vnto them, why are ye fearefull ye of littell fayth? Than he arose, and rebuked the wyndes, and the sea, and there folowed a great caulme. And the mẽ merueyled saying: What maner of man is this, that both wyndes and sea obey him?

Therfore when Jesus had sent awaye the multitude, and was entred into the shippe, his disciples wayting vpon him, as he rowed sodainly there rose a tempeste, and the water was so moued, that the waues ouerwhelmed the ship. Jesus in the meane season slept vpon a pillowe, signifying as it wer by a figure, what perill there is in thynges here in the worlde, as often as they slepe beyng delighted with cõmodities and pleasures of this worlde, whiche haue taken vpon them to be in stede of Christ. But in these tempestes & troubles the disciples do shewe where we should seke for succour. For they beyng amased wt feare, plucke at Christe, & wake him out of his slepe. Lord (ꝙ they)
Lord saue vs. saue vs, we be lost. For yet they beleued he was but only man and that they coulde not be safe, vnlesse that he wer awake. Therfore Jesus myndyng to make them bolde and without feare, and conquerours against al assaultes of the most sore and vehement troubles, rebukyng theyr great feare: Why feare ye (ꝙ he) ye men of litle fayth? Ye whiche haue seen so manye miracles, & haue hearde my doctryne, ought to be put in feare with nothyng, as though the helpe of God would fayle you in anye place, if so be that faytḣ and trust neuer fayle you, whiche as yet I se not in you so muche as ought to bee. After that Jesus had thus monished his disciples he rose, and to thintent to shewe hymselfe the Lorde of all the elementes, he rebuketh the wyndes, and the sea, and furthwith the tempest seased and there folowed a merueilous calme, because it myght the more appere, that it was doen not by the strength of manne, but by the power of God. For there is nothyng more disobedient or vnruly, than the sea once troubled, and yet at the Lordes commaundement, it was sodainly turned into a great calme. Further the disciples and other which were in the shippe, muche musyng at so merueylouse a matter, sayde: What mightye man is this? for vtterly he semeth to be more than man, for not only diseases and deuils, but also windes and the sea obey his commaundementes. And by this exaumple, Jesus our very good Lorde hath taught vs, that as often as the stormes of tẽptacions and persecucions rage against vs, that we should seke for help no nother where but of hym. Euery tumult and trouble shal be made caulme and quiete, if that he awake in vs.

The texte. ¶ And whan he was cum to the other side of the water, into the countrey of the Gergesites, there met him two possessed with deuils, cummyng out of the graues, and they were out of measure fyerce, so that no man might go by that way. And beholde they cryed out, saying: O Jesu the sonne of God, what haue we to do with the? Art thou cum hyther to torment vs before our tyme? And there was a good waye of from them, an heard of many swyne feading. And the deuils besought him, saying: if thou cast vs out, suffer vs to go in to the hearde of swyne. And he sayde to them: go your way, and they goyng out went into the heard of swyne, and the whole hearde of swyne, was caried hedlyng into the sea, and perished in the waters. Than they that kept thẽ, fled and went their wayes into the cytie, and tolde al thinges, and what had happened vnto ỹ demoniackes. And beholde the whole

citie

citie came furth to mete Jesus. And whan they saw him, they besought him to depart out of theyr coastes.

Therfore when Jesus had passed ouer the water, he came into the countrey of the Gergesites, and beholde there was offered a matter and an occasion of a greater wonder. There met him two men, which of long time had ben possessed with the wurst kynde of deuilles, which eyther wandered in ỹ wildernesse, or els hid themselues in dead mens graues, which wer wont to be made & set vp by the high way. Theyr rage was so great, that no cheynes coulde holde them, but breaking all theyr bondes, ranne vpon the waye goers, so that no man could safely passe that waye. No man durste bring them vnto Jesus, as I haue tolde you how they did with diuers other, but the secret might of Jesus drewe them against their willes. The wicked spirites were sore vexed, and could not abyde the diuine power, in so muche that beyng giltie in themselues, they felte a certayne newe and a secrete tormente, yea before that Jesus spake vnto them, they feared least the daye were now at hande in the whiche they shoulde be sente into the dungeon of hell, there to be punished eternally, and not to be suffered hereafter to molest and trouble men. Therfore torment and feare forced them agaynst their willes, to speake and to beare witnes of the diuine power in Christ. They cryed out therfore by the mouthes of ỹ miserable men. Jesu the sonne of God (quod they) what hast thou to do with vs? Art thou cum hither to torment vs before our tyme? we knowe what misery and wretchednes abydeth for vs according to our merites, but suffer vs for a tyme. That daye shall cum to vs to soone. We desyre delaye and not to be deliuered. Not farre from the place where these thynges were doen, there was an herd of hogges feding, than the deuils feling themselues to be sore vexed by the power of God, lest they shoulde departe without any hurte doing (so greate was their malice) they made this peticion vnto Jesus: If in no case thou wilt suffer vs to dwell & abyde in this house, suffer vs at ỹ lest, that we may departe hence and enter into the hogges, a beast bothe fylthy and abhominable. As soone as Jesus had geuen them this libertie, which thought it sufficient to prouide for the helth and saluation of man, the multitude of deuils wente furthwith into ỹ hearde of hogges. And beholde furthwith the whole hearde driuen into a furie ranne downe hedlong from the hill in to the water, and there perished in the water. This suffered Jesus both to showe the notable malice of the deuils, & to geue occasion that this miracle might be bruted abrode. For the swyneheardes seyng this horrible sight, ranne awaye for feare. and went into the citie of Gadera, and tolde the citizens what they had seen, and what had happened to the Demoniakes nowe commonly knowen, to whom it chaunced to be healed, and what had happened to the hearde of hogges.

O Jesu the sonne of God what haue we to doe with thee

The whole citie of the Gaderenes being amased at this tidinges, went foorth to mete Jesus, fearing lest he shoulde cum to them. They saw theyr hogges kylled, They saw ỹ two men that were naked, now appareled, they sawe them healed of theyr frenesy and quiet out of theyr rage, insomuch ỹ they sat at Jesus feete knowlegyng him to be the author and cause of theyr helth. But because these Gaderenes were grosse and euill, they feared more the might of Jesus, than they loued his goodnes, and they regarded more the losse of theyr swyne, than the health of men.

They went vnto Jesus and desyred him to depart from theyr coastes: who if they had thoroughly knowen him, they would haue desyred him instantly that he woulde haue vouched safe to cum in to the coastes of theyr countrey, to do the same thyng in their hartes, which he did in the two Demoniakes. For the hogges declare what was theyr life the which the deuilles desired to possesse in the stede of men. Therfore Jesus taughte them nothing, content onely to put them in feare, notwithstanding he hath taught vs by this exaumple, that there is no pestilence, nor poysone of the minde so sore, that we shoulde despeyre of health, yf we chaunce to cum to Jesus. For there be certayne desyres so vnbrideled, so vehement, and so wilde, that they dryue & force hym that hath them, vnto witchcraft, manslaughter, to slaughter of his dearest frendes, and to other wicked dedes not to be named, & sumtyme they dryue him vnto suche madnes, that he killeth hymselfe. No meanes of man can heale and helpe these thynges, onely Jesus can geue healthe if he wyll vouchsafe to cum vnto them. There is no despeyre, he wyll vouchesafe yf they agayne wyll cum to him.

The.ix.Chapiter.

The texte. ¶ And entering into a shippe he passed ouer, and came into his owne cytie. And beholde they brought to him a man sicke of the palsey, lying in a bed. And whan Jesus saw the faith of them, he sayd vnto the sicke of the palsey: sonne be of good chere, thy sinnes be forgeuen the. And behold certaine of the scribes sayd within them selues: This man blasphemeth. And whan Jesus sawe their thought he sayd: wherfore thinke ye euyll in your hartes. For whether is it easier to saye: thy sinnes be forgeuen the, or to say, aryse and walke: But that ye may know that ye sonne of man hath power to forgeue sinnes in yearth: than sayth he to the sicke of the palsey: arise, take vp thy bed and go home: and he arose & went home. But the people that sawe it, maruayled and glorified God, who had geuen suche power vnto men.

IEsus therfore not minding to geue that that is holye vnto dogges, nor to cast preciouse stones vnto swine, entred into the shippe, and wēt ouer the water again, returnyng into his citie called Capernaū, for there he had a house at that tyme. And whē he was entred into the house, many gathered about him, emong whō were also doctours of the lawe, that came from Galile, Jewry, and Hierusalem, & as he sat, (ye Scribes and the doctours sitting by him) he taught them. And when there came about hym so great a number of men, that the house was now to litle, nor the entrye was not hable to receyue so greate a multitude, certayne there were whiche broughte vnto hym a certayne man greued and vexed with so vehemente a palseye, that he was carried of foure men bed and all, which was rather a karkas of a man, then a man. Who when they knewe that Jesus was within, and that they coulde not entre for the multitude, they climed vp vpon the house top and remouing the tiles of the house, let down by ropes through a hole the bed with the sicke man, before the feete of Jesus. Jesus not offēded, nor greued with this importunitie of ye seruauntes but rather allowing the seruēcie of their faith, and albeit the faith of ye sicke man ought to be no lesse, whiche eyther commaunded that he shoulde be let downe, or els willingly suffred it: turning vnto the man bedred, to thintent that

They brought vnto him a man sicke of the palsey.

that he might commende his fayth very muche to them that stode aboute: be of good courage my sonne (q he) thy synnes be forgeuen the: firste deliueryng that parte of the man from disease, from whence the disease of the body came: and yet merueilouse gently he calleth hym sonne, beeyng a man wretched and miserable both in bodye and soule, priuely casting the Phariseis and Scribes in the teeth with theyr pryde and arrogancie. The multitude keping silence & marueling, certayne of the Scribes whiche remembred that God sayth in the holy scripture: It is I that put awaye ye sinnes of men, wheras in such a great resort of the fauourers of Jesus they durst not openly murmur against hym, they spake secretly with them selues: this is a blasphemer of God, whiche beyng but man, taketh vpon him the power of God. But Jesus whiche had sumwhat declared his godly power vnto the Phariseis in forgeuyng of synnes, declareth the same also by a speciall signe, openyng and showyng that it is not hyd from hym, what euery man doth thinke. This man blasphemeth.

Therfore makyng aunswer vnto those thynges, whiche they spake with them selues in their secret thought, sayeth: Why do ye enuye at well doynges thinking ill in your hartes? Suppose ye because the disease of the mynde is not seen with bodely iyes lyke as the health also, that I take vpon me vntruly, & promise vnto other that I cannot perfourme? But whither thinke ye more easy to say to him that is in sinne, as I sayd euen nowe, thy sinnes be forgeuē the: or els to saye vnto the manne diseased with the palsey, whom ye see wholy bounde with diseases, aryse and walke? Therfore to thintent that by the reason of thynges that ye see, ye maye also beleue the thynges true that ye see not, and that both are indifferently easy to the sonne of man, with a worde to take awaye the disease, and to pardon the sinnes, I will geue you a signe and a token manifest and open to euery mannes sense and vnderstandyng. And in case ye shall see these woordes whiche I shall speake nowe not to be vayne, but to haue theyr present efficacie and strength, doubt not but that the sonne of man hath power in yearth, to forgeue sinnes, and that not by sacrifices, or by holocaustes, but by simple and plaine woorde. And therwith turnyng to the diseased of the palsey, sayed: Aryse, take vp thy couche and departe into thy house, that they whiche haue knowen the sicke, and dispayred of thy health, maye see and perceyue that thou art sodainlye made whole and strong, in so muche that thou art not only hable to go vpon thy feete, whiche a litle before wast borne of .iiii. porters, but also the course of thynges now chaunged, thou art hable to beare the bed, whiche hitherto hath borne thee. Arise, take vp thy bed & get home.

And furthwith as he spake, the thing came to passe, the diseased of the palsey ryseth vp, and laying the bed vpon his shoulders, departeth into his house after an other manner of fashyon and pompe, than he was caryed a littell before. Whan the multitude sawe this euident and manifest myracle, and plainly perceyued that it was a thyng not of the power of man, but of God, they glorified God whiche gaue suche power vnto menne in yearth, saying that they neuer sawe suche a thing doen of them, whiche are counted the chiefe and the most excellent men emong the Jewes. But the Scribes wer so put to silence, that they wer the more styrred and exasperate with enuye, because they sought more theyr owne glory than the glorye of God: by the whiche increasyng and shynyng furth dayly thorough Jesus, they sawe them selues to bee

dimynyshed and darkened. For like as the sunne darkeneth the candle: so the glory of God darkeneth, and causeth to vanishe away the vayne glory of men. But the envy of these menne profyted to none other ende, but thorough resistaunce, to make the glory of Christe more manifest and notable. For God can use the malice of men, unto his glory and renoume. Therfore Jesus to geue place to the envy of the Scribes, departed thence, and returned unto the meere and poole, where he taught the multitude gathering about on every syde.

The texte. ¶ And as Jesus passed furth from thence, he saw a man named Matthewe, sitting at the receypte of custome, and he sayeth unto him. Folow me. And he arose & followed him. And it came to passe as Jesus sat at meat in his house, beholde many publicanes also, and sinners that came, sat downe with Jesus and his disciples. And when the Phariseis sawe it, they sayd unto his disciples: Why eateth youre maister with publicanes & sinners? But whan Jesus heard that, he sayed unto them: They that be strong, nede not the phisicion, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercye, and not sacrifice. For I am not cum to call the righteous, but sinners to repentaunce.

Further as he passed by the custome house, he espyed sitting there, a certayne Publicane called Matthewe, whiche also was named Levy the sonne of Alpheus. And this kynde of men because of their filthy gayne and greate extorcion, be defamed and slaundered many wayes, especiallye emong the Jewes. But Jesus whiche heretofore called unto him Simon and Andrewe, John and James, from an homely and a meane kinde of gayne, but yet honest and lawfull, now to declare openly that he despyseth utterly no kinde of men, so ẏ they repent and turne them to the better: called unto him Matthew, and commaunded him to folow. He without any tarrying, leauing his accomptes unperfect, leauing his lucre and gayne, beganne to folow Jesus: and sodenly became of a Publicane, a disciple. For the voyce of Jesus, had a certayne wonderfull efficacie and strength, and a certayne secrete power and maiestie shynyng in his countenaunce, whereby whome he woulde, he allured and drewe unto him, euen lyke as the stone called Magnes, draweth yron. After that, Matthew desired Jesus, that he would vouchesafe to feast in his house.

And it came to passe. &c. Which thing Jesus did without any griefe, to teache his disciples that they shoulde not forsake the cumpany of wiked men, if there be any hope that they will be the better by theyr cūpany. Matthew of suche thinges as he had than, made a bountifull and a great feast, unto the whiche he brought many of hys sorte of men, both Publicanes and sinners, whom by his example and communicacion, he allured unto admiracion, and loue of Jesus.

Beholde manye Publicanes. &c. Therfore when the Phariseis sawe Jesus and his disciples sitting at meat with them, seking for matter on every syde of blame and reprofe, they dare not speake unto him lest they might heare ẏ whiche they would not, but indevoure to withdrawe his disciples from him.

And whan the Phariseis sawe it &c. Why (q they) doth your maister (whom ye folowe as one notably holy) feast with Publicanes and sinners, whom we forbeare as filthy and abhominable? But lyke do soone flocke with the like: and comonly we becum such as they be, with whom we lyve. When that Jesus heard thys communicacion, he taketh upon him to defende his disciples, beyng yet but weake: teaching that the preachers of the gospell be not defiled with the cumpany of sinners, with whome they cumpany for no nother intent, but to allure them unto goodnes. But the Phariseis do shunne and fle from the Publicanes, whiche commonly be counted sinners, not because they woulde not be defiled with their sinfulnes, but to thintent that they them selues being

wurse

wurse than the Publicanes, may be counted holy among men: but they that be indued with the holynes of the ghospell, do not desyre the cumpany of sinners, to the intente that they woulde take anye lucre or vauntage from them, but to enriche them with godlines, and they enter into their houses for no nother purpose, than the good phisicions enter into the houses of the sicke men. For it becummeth a faythfull phisicion, to bee more often in no place, than among them whiche haue nede of the helpe of phisicions. Therfore he turnyng vnto the Phariseis, whiche thought themselues iust menne, where as in dede they were infected with much wurse vice, sayeth vnto them: I cumpany with the Publicanes and sinners because I am the phisicion of the soules, & thirste for the helth of men. To what purpose is it to cumpanye with the iust, as ye suppose your selues to be, sith they nede no phisicion? They nede a phisicion that be ill at ease, and the phisicion is profitable vnto them, which knowledge their disease, and be willyng to be healed. Therfore to lothe and dyspyse them, it is no holynes but pryde: and to succoure them, it is a sacrifice muche more acceptable to God, than any kynde of sacrifice whiche is offered in the temple. Ye whiche know the scriptures, ought not to be ignoraunt in this, where God speaketh thus: I wyll mercye rather than sacrifice. Agayne in Esai he refuseth your offrynges, but the worke of mercy, he neuer refuseth. If ye haue not yet marked this thyng, go and learne what this worde of God meaneth, and than yf ye thynke good, reproue my doyng, whiche is not contrary to your lawe, but agreable to the will of God. And why should I refuse the cumpany of sinners, whiche came purposely to styrre and prouoke suche maner of men to repentaunce of their former lyfe? Many thinke them selues iust: yf I wythdrawe my selfe from them, they ought not to be greued, for they haue no nede of my helpe: And it were a vayne thing, and but a rebuke to call them to repentaunce, whiche haue nothing to repent. With this talking Jesus touched and in maner skorned the arrogant pryde of the Phariseis, whiche thought theim selues to be iust, and were not.

Go ye rather & learn what that meaneth. &c.

¶ Than came the disciples of John vnto him saying: why do we and the Phariseis fast for the most parte, but thy disciples fast not? And Jesus said vnto them: Can the brydegromes children mourne as long as the brydegrome is with them? but the dayes wyll cum, whan the brydegrome shalbe taken from them, and then shall they fast. No man putteth a pece of newe clothe in an olde garment. For than taketh he awaye a piece from the garment, and the rent is made wurse. Neyther do men put newe wyne into olde bottels, for then the bottels breake, and the wyne runneth out, & the bottels perish. But they put newe wyne into newe bottels, and both are saued together.

The texte.

After these thinges certaine disciples of John, whiche by the reason of a certayne carnall affeccion, dyd enuy Jesus, magnifiyng John their master, as one more excellent than Jesus, ioynyng them selues with the Phariseis goe vnto Jesus, and feare not falsely to blame hym to hys face, because he vsed his disciples ouer delicately, and brought them not vp so hardly as John dyd his, whiche semed to promyse a more hard and straite disciplyne. The Pharises sought for a fame and an opinion of holynes among the people by two wayes chiefly: that is by fastyng and prayer. Wherfore they demaunde of Jesus, why do we the disciples of John and the Phariseis fast so often, and pray after the ordinaunce of our auncetres, whiche haue taught that prayer should be commended and set forthe by fastyng, and thy disciples vse not lyke fast? Unto this manifest and false reproofe, because it touched hym, and not his dis-

And Jesus sayed vnto them: Can the brydegromes. &c.

ciples, Jesus answered very gentelye, so that he neyther reproued the ordinaunce of John, neyther playnly condemned the fastynges of other men. But onely showed that the gentelnes, whiche he vsed towardes his disciples, was not of negligence, but of policie, whereby he brought them by lytle and lytle to greater thinges: euen as when a wyse and skylfull teacher of youth doeth not furthwith feare the tender age with harde thynges, but with inticementes allureth it to thinges of difficultie: and taketh occasion to answere, by the reason of the witnes that John bare. For he testifiyng of Jesus before thē that thought that John was Christe: he that hath a spouse (q̄ he) is a spouse, and his frende standeth by and reioyceth muche because he heareth the voyce of the spouse, meanyng Jesus to bee the spouse whome the prophecie in the psalme dyd promyse should cum lyke a brydegrome out of his chaumbre: and he hymselfe nothing els, but the frende of the spouse. Jesus therfore puttyng them in remembraunce of the saying of John, sayeth: Can the chyldren which be in the chambre of the new spouse, where as all thinges ought to be ioyfull, be troubled and greued with the Jewish and lowryng fast, chiefly seyng the spouse is present. Enuy them not for this ioye whiche wyll not long indure. Suffer them to be led with this tendernes gentely and swetely vnto thinges of more perfection. Now they haue their spouse, and they be holy set on hym, they haue no leysure nowe to fast: and they bee so tendre, that they cannot awaye with it. In the meane season they shall growe and wexe, and the tyme shall cum, when their spouse shall be taken from them, that they being stronger, shall not only fast of their owne accorde, but also they shalbe able to suffer sharper showers. The Jewes put the chiefest poynt of their religion in often fastinges, and long prayers: These thinges as they be not to be reproued, yf they be not doen for vayne glory but for godlines: so the doctrine of the gospel hath an iye and regarde vnto stronger thinges, & matter of more weight, vnto the whiche thinges I frame and fashion my scholers by litell and litell. Therfore my manner of teachyng agreeth not with John. It is newe that I teach, and my doctryne is new, and a new maner of teachyng is most semelye for a newe kynde of doctryne. It behoueth not a scholemaister to bee ouer hasty: the thyng shall declare it selfe in time, whose scholers be better brought vp and taught. Olde thinges must not be mengled with newe. For no manne soweth a patche of new and rawe cloth in an olde garment. For by this way, the hole of the olde garmente is not onelye not mended, but also the hole is made greater and more ill fauored, because the newe cloth agreeth not with the olde.

Neither do mē put new wine into olde bottelles.

And they that be wyse and polytike menne, put not newe wyne into olde vesselles. For than a double inconuenience foloweth, whilest bothe the wyne runneth out, and the vesselles be broken and vtterly lost. But rather put newe wyne into newe vesselles, whiche maye beare the strength of the wyne, nor starte a sonder with the boyling and workyng of ẏ wyne. So both the vesselles be saued, and also the wine. I wyll my disciples to be all newe, and so I fashion them for me by lytell and lyttell, that in tyme to cum they maye bee stronge and styffe to beare the myght of the doctryne euangelicall. John durst put no nother than olde wyne in olde vesselles, as fastyng & suche other, which be far frō those thinges that men of the gospell must perfourme. I doe not commit the swete wine of my doctryne but vnto newe vesselles.

The texte.

¶ While he thus spake vnto them, beholde there came a certayne ruler, and wurshypped

him, saying: my doughter is euen nowe deceased, but cum, and laye thy hande vpon her, and she shall lyue: and Jesus arose and folowed him, and his disciples also. And beholde a woman diseased with an issue of bloude twelue yeres, came behynde him, and touched the hem of his garment. For she sayed within her self, if I may touche but his vesture onely, I shalbe whole. But Jesus turned him, & whan he saw her, sayed: doughter be of good cōfort, thy fayth hath made the safe: And the woman was made whole euen ꝧ same time. And whan Jesus came into the rulers house, and sawe the minstrelles, and the people makyng a noyse, he sayed vnto thē: get ye hence, for the mayde is not deade, but sleapeth, and they laughed him to skorne. But whan the people wer put furth, he went in, and toke her by the hande, and the damosell arose. And this rumor went abrode into all the land.

Jesus speaking these thinges, there came vnto him a certayne warden of the Synagoge called Jairus, & falling humbly vpō his knees wurshipped him, and with vehement prayer & besechyng, sayd: my onely daughter twelue yere of age, was at the poynte of death, whan I came frō home, and I am afearde least that she be nowe deade. Cum I praye you, and laye your hande vpon her, that she may recouer and lyue. Jesus (as he was redy to doe good to all men whiche asked with playne trust and confidence, whither they were poore or rich, Jewes or straūgers) furthwith arose vp and folowed Jairus, which made haste home if perhappes he myght fynde his daughter yet alyue. The disciples and the thicke multitude folowed Jesus. And behold as he was goyng, there befell an occasion of an other miracle. There was among the great multitude of people a certayne womanne, whiche had been diseased with the bluddy flyxe for the space of twelue yeres, and had spent her whole substaunce vpon phisicions, and yet founde she none that coulde heale her disease. Therefore was she in double miserie, for that pouertie was ioyned with her sickenesse. This womanne when she had conceyued in her harte a greate trust and confidence in Jesus, because of the filthinesse of her disease, she durst not speake vnto Jesus before so many witnesses. Therfore as though she would steale a benefite secretly, she came priuely behynde his backe, and touched the hem of his garment. For thus she perswaded her selfe: yf I touche but the vttermoste parte of his garmente I shall be whole, and by and by his garment once touched the flyxe stayed, and the woman perceiued that the helth of her body was restored. But Jesus willyng suche a notable example of fayth not to be hid, and teachyng withall that the glorye of God ought not to be conceled: to the intent he would haue the benefite to be confessed, he turneth vnto the multitude saying: who touched me? Whan all denied it: yet sum body touched me (ꝙ he:) For I feele a power goyng out from me. Here Peter and the other disciples, not knowyng what Jesus mente, saye: Lorde thou seest the thicke multitude thrusting the on euery syde, and doest thou aske who touched the, sith so many touche the? But whan Jesus, as ignorant who had touched him, loked about hym as seking for the priuy toucher, the woman being onely priuy of the thing, perceyuing that she could not be hid frō Jesus, al shamefastnes set aparte, fearing and trembling, fell downe at Jesus feete, and confessed al the matter as it was, and what disease she had, & how many yeres she had been sicke, & how she had spent al her substaunce in vayne vpon phisicions, and how that she perswaded her selfe, that by the onely towching of the skirte of his garmente, she myght be healed, and howe by and by after the touching she felt perfit health of her body. It was the will of Christ that these thinges should be declared before the multitude, not to put the woman to shame, neither to purchase himselfe prayse of men: but by this example to teache all mē,

And Jesus arose & folowed hym &c.

For she said within her selfe: yf I maye. &c.

And whan he sawe her. &c.

what sure confidence and trust is hable to do, and by the exaumple of the woman to establyshe the fayth of the warden of the Synagogue, whiche he perceyued sumwhat wauerynge, and withall to reprone the Phariseis for theyr vnbelefe. Therfore Jesus, lest he should seme to be angry, and to take awaye his benefite againe, comforted the woman tremblyng for feare, and sayed: my doughter be of good cumforte. Thy fayth hath obtayned thee health. Depart in peace with a quyet and a careles mynde. My will is that this benefite shall continue with the, though thou hast stollen it from me.

Thy fayth hath saued the.

As Jesus was speaking these thynges, certayne came from the wardens of the Sinagoges house, and tolde him that his doughter was deade, & that there was no cause why to trouble Jesus. For they toke Jesus to be nothing elles, but sum notable phisicion, whiche was hable by his facultie to restore health to them that were alyue, but not to restore the deade to lyfe. And therfore they thought it but vayne to call a phisicion bee he neuer so excellent, to a dead man. Jesus perceyuyng that the father of the mayde was muche amased with this tidinges, comforted hym, saying: Feare not, onely haue fayth and trust that the mayde shall bee whole, and she shall be whole. It is in thee, that thy doughter may be whole. And nowe whan they were cum to the warden of the Synagoges house, Jesus suffered not the multytude to enter in, nor the other disciples, besyde Peter, James, and Jhon, and the father and mother of the mayden. But all her kinsemen and frendes dyd wepe, and after the countrey maner, they beate their bodies, bewailyng her, and crying out, and suche other thynges as men be wonte to do very folishly in the funeralles of riche men and greate menne. Jesus bad them cease from theyr wailing, for the mayden was not deade, but aslepe. Meanyng thereby that the mayden was dead, to them whiche coulde not rayse her, but to hym she slept onely, to whom it was more easy to rayse her from death, then to other to rayse her from slepe. Whan the famylyars and frendes of the warden perceyued not these thinges, they laughed Jesus to skorne, because they knew certainly that she was dead, seyng her whã she died: Therfore after that he had thrust furth from the funeralles the mourning multitude, he taking the father and the mother of the mayden, entred into the parler, where as the corps of the mayden dyd lye. And Jesus takyng the virgine by the hande, sayed: Maydẽ aryse. And furthwith whan at the worde the mayden rose, she walked also, that the faith of the miracle might be the more certayne. For he did not onely restore lyfe sodainly, but also strength and cherefulnesse. And when the parentes of the mayden were greatly amased, he gaue them in commaundement, and desired them instantly to tell no body what was doen: both that he myght auoyde the suspicion of vayne glory, (for this chiefely ought to be doen with the headdes of the Synagoge, whiche did al thinges possible to obteyne the prayse of men:) and also that they might showe furth with greater fayth and credit, the thing that was doen, if they commaunded to kepe silence, yet woulde nedes tell the thynges that they had seen doen, to the Phariseis and to the Prelates of the Synagoge. For he knewe the disposicion of man, whiche he mynded to vse to the profite of others. And whan he departed, he badde them geue the mayden meate, vsing the part of a phisicion, makyng as though it had been no myracle, whiche thing established the fayth of the miracle the more.

For the mayde is not dead, but slepeth

The texte.

¶ And whã Jesus departed thence, two blynde men folowed hym crying: and saying: O thou

thou sonne of Dauid haue mercy on vs. And whan he was cum into the house, the blynde came to him, and Jesus sayth vnto them: beleue ye that I am hable to do this? They sayd vnto him: Lord, we beleue. Then touched he their iyes, saying: according to your fayth, be it vnto you. And their iyes were opened. And Jesus charged them, saying: see that no mã knowe of it. But they when they wer departed, spred abrode his name in all þ lande.

Nowe whan Jesus left the house of the warden of the Sinagoge and returned to his owne house: two blinde men folowed hym, whiche had heard the fame of his miracles, and therof conceyued an hope to obtayne health, especially hearing of his goodnes towardes all men, were they neuer so meane. But when they coulde neither see Jesus, nor cum vnto hym, yet with a loude crye for loue of health, and for feruentnes of fayth, farre of they crie vpon Jesus, with gentil prayer, saying: O sonne of Dauid haue mercy vpon vs. Jesus in the way aunswered them nothing, differring his benefite, that the myracle might be the more manifest: endeuouring alwaye to allure the Jewes to faith, and by the very thinges many waies to reproue the Phariseis vnbelefe. The captayne had faith & trust, the woman had fayth & trust, they that caried the manne sicke of the palsey, did beleue and trust, the Jewes and Phariseis dyd distrust, and were also full of malice & enuy. But whã Jesus was cum home, the blinde men were receyued into his house, who with stiffe hope folowed hym. Than Jesus geuyng exaumple vnto others, firste demaunded them of theyr fayth: beleue ye (q he) that I am hable to perfourme your requestes? And they without any delay, sayde: Lorde we beleue. Than Jesus touchyng their iyes with his hande, sayed: As ye beleue so be it to you, not chalenging to hym selfe the restoryng of the sight, but imputyng it to theyr fayth & trust, declaryng that chiefelye vnbelefe made vs vnmete for the bountyfulnes of God, whiche is prest and redye for all men. As soone as Jesus had spoken, the iyes of the blynde wer open, so that they sawe clerely. Here Jesus wylling to warne vs couertly, that although glory of it selfe foloweth the good dede, yet we muste flee it rather than desyre it: he charged the blinde menne verye earnestly, that no man shoulde knowe this dede. But they ioying of their newe felicitie, spred the fame of Jesus the more thorough out the whole countrey: emong all them that knewe of theyr olde blindenes.

Beleue ye that I am hable to do this?

¶ As they went out, beholde they brought to him a dum man possessed of a deuill, and whan the deuill was cast out, the dum spake: and the people marueyled, saying: It was neuer so seen in Israel. But the Phariseis sayed: He casteth out deuylles thorough the prince of deuils. And Jesus went about all cities and townes teachyng in theyr Sinagogues, and preaching the glad tydinges of the kingdom, and healing euery sickenes & euery disease among the people.

The texte.

Whan the blynde were departed, there was an other miserable manne offered vnto hym, who was vexed with a deuill, whiche toke awaye the vse of his tonge, that the man neyther was well in his wit to wishe for health, nor had no tonge to aske for it. He therfore because he had nede of an other mannes fayth, was offered vnto Jesus. Whiche without anye tarrying cast out the deuill and furthwith the dum spake. The multitude marueylyng at so great spedines of miracles, ready in all kynde of diseases, beeyng neuer so incurable, sayed emong themselues: There was neuer manne emong the Israelites, that wrought so many miracles so easely. Contrarywyse the Phariseis blynded daylye with malyce more and more, whereas the thynges that were doen in the sight of all menne could not be denyed, yet to the intent they myght withdrawe from him the myndes of the people that had hym in vene-

He casteth out deuils through the prince of deuils.

veneracion, they falsely slaunder him, that he casteth out deuils not by the power of God, but by the myght of Belzebub the prince of deuils. Than which vntrue slaunder, what could be a more mad thing? As who should say one deuill driueth out an other, or as who should saye, Belzebub the enemye of mankynde, gaue lyfe to the dead, health to the sicke, sight to the blynde, speche to the dum. These illes cum from them oftentymes, whiche Jesus of his goodnes hauing compassion vpon men toke away, wt suche corporall benefites as might sensibly be perceyued, preparing them for the capacitie of spirituall benefites. But most meke Jesus was not offẽded wt suche malicious reproche, but deuised the more for the health of all men, because he sawe the Phariseis, (to whome it apperteyned to see for the health of the people) so littell to helpe and succour, that also they enuied the commodities of others. Jesus therfore as a good shepeherde walked thorough all cities and streetes, laboring to heale both the soules and bodies of all men, teachyng in theyr congregacions, and preaching the kingdome of heauen (into the whiche none bee receyued, but suche as be voyde of all diseases of the soule) and healyng also all kindes of diseases and sickenes.

The texte. But whan he sawe the people, he was moued with compassion on them, because they wer destitute and scatered abrode as shepe hauing no shepherde. Then sayeth he vnto his disciples: the haruest is plenteous, but the labourers are fewe. Pray ye therfore the Lord of the haruest, that he will sende laborers into his haruest.

Further whan Jesus sawe the multitude swarming on euery syde, and euery day more thicke, and now gredy of health and sincere doctryne, and considered withall, that the Priestes, Phariseis, and Scribes, vpon whome the people hitherto did hange, to do any thing rather than to preserue the people, and that they were whole geuen not to the glorye of God, but to theyr owne glory, to theyr owne lucre, to theyr owne bely, and to theyr owne pleasures, in whõ if there wer any religion it was but coloured and counterfayted, so that it was verye noysome vnto true religion: and considered also that the people was but rude and grosse, and yet in the waye of amendment, for they lokyng to be healed in theyr bodies, folowed with a simple and plaine fayth, and glorified God: and although yet they vnderstode not the doctrine of the gospell, yet they did not reiect the same. Contrary wyse whan he cõsidered the Phariseis and the Scribes, where as they had the Prophetes and the law, yet to be blinded with worldlye desyres, and also to resiste the doctrine of the gospell: the good shepherde was moued with pitye and compassion, because he sawe them lyke vnto wanderyng shepe, skatered a sunder and destitute of a shepeherd, and running vnaduisedly hyther and thither. Jesus therfore considering that in the Phariseis, whiche played the wolues rather than the shepherdes, the flocke had no hope, and that the people thorough miracles was now sumwhat prepared to receyue the doctrine of the gospell, he sayed vnto his disciples, whom he had nowe well gathered together: I see a great haruest, but very few laborers. The fame of the gospell is spred abrode euery where. The feruencie of many is stirred vp whiche seme ripe and redye to heare the wysedome of the gospell. But where be they that will take vpon them to preache & teache? Where bee they that will teache purely and sincerelye, neyther sekyng after glory of man nor after gayne and lucre, but teachyng so sincerelye as ye se me teache?

He was moued with compassion on them.

The haruest is plenteo' but the laborers are fewe.

Truly

Truly suche a cumpany of men must not be neglected, beyng kindled with the desyre of the heauenly doctrine. What is than to be done, but to desyre and require the lord of the haruest to thruste in to his haruest the idle and vnwilling laborers. For ẏ occasion is now, and lingering is daungerous. I knowe that it is more pleasaunt for you to be with me, but the tyme is at hand, that ye must shewe sum proofe of your selues, and that ye must begin to shew furth for the saluacion of other, that whiche ye haue receyued of me.

The.x.Chapter

And when his twelue disciples were called vnto him, he gaue them power against vn- The texte.
cleane spirites, and to cast them oute, and to heale all maner of sickenes, and all maner of disease. The names of the twelue Apostels, are these. The first Symon, whiche is called Peter, and Andrewe his brother. James the sonne of zebedee, and John his brother, Philip and Bartholomew, and Thomas and Mathewe, whiche had been a Publican, James the sonne of Alphe, and Lebbeus, whose syrname was Tadeus. Symon of Canaan, and Judas Ischarioth, whiche also betrayed him.

Therfore Jesus going vp vpon the hill, cōmaūded his disciples whiche specially folowed hym, to cum vnto hym. Of these he ordeyned twelue to be cheife, vnto whome as to the better learned and more strong, he committeth with authoritie, the office of teachyng, that accordyng to the exaumple that they sawe in theyr maister, they should teache the people eche in sondrye places. And lest the doctryne of fishers, vnlearned and abiecte men should foorthwith be dispised, he gaue them also power against all vncleane spirites, to cast thē out with the worde, and to heale all kindes of diseases, and all faultes of the bodye, that whatsoeuer Christe did before them in the fathers name and his owne, that they shoulde doe in the name of Jesus Christ in whose roume they were. For so Jesus entred, ẏ through healing of greuous, and incurable diseases, (whiche benefite semeth vnto men moste godly) he might allure the rude and the simple to the thinges of the soule. But leste any man should take false Apostels for the true, these be the names of the twelue whome Christe himselfe did ordeyne. Fyrste Symon the sonne of John, whiche also was called Peter, and his brother Andrewe: For these were the firste that Christ called. Secondelye James the sonne of zebedei with John his brother: thirdely Philip and Bartilmew. Fourthly Thomas whose Syrname was Didimus, and Matthewe the publicane. Fyfthlye James the sonne of Alphe, with Judas the sonne of James, whiche also was called Lebbeus or Thaddeus. Sixtely Symon ẏ Cananite, whiche was also called zelotes, and Judas Iscariote, whiche afterwarde betrayed his maister. By suche maner ambassadoures beyng poore men, rude, abiect, fysshers, sinners and men not knowen, and of no reputacion, Christe went about to turne and renue the whole worlde vnto the wysedome of the gospell: lest in this prayse the worlde mighte attribute any thyng vnto it selfe, if he had begonne this heauenly purpose by men of learnyng, of power, of ryches, or of nobilitie.

He gaue thē power against vncleane spirites.

Jesus sent furth these twelue in numbre, whom he commaunded, saiyng: Go not in to the way of the gentiles, and in to the cytie of the Samaritanes, entre ye not: but go rather The texte.

to the lost shepe of the house of Israel. Go and preache, saying: the kingdome of heauen is at hand. Heale the sicke, clense the leapers, rayse the dead, cast out diuils, Freely ye haue receyued, geue freely: Possesse not golde, nor siluer, nor brasse in your purses, nor yet scrip towardes your iourney, neyther two coates, neyther showes, nor yet a rodde : For the workeman is worthy of his meate.

Now it is worthy the hearing, to heare what he commaunded them, and how he furnished these ambassadours in theyr iourney. And first of all he appoynteth them the coastes and limites of preaching, & forbiddeth them to go out of Iewrye, and forbiddeth them to go eyther to the people that were next or vnto the cities of the Samaritanes, whom the Iewes did abhorre, not that Iesus did count any kinde of men to be abhorred, but lest he should seme to be offẽded with the iniuries of the Phariseis, and for reuenging of him selfe, to send his disciples vnto straungers: or leste he might geue occasion vnto the Iewes, to excuse themselfes, and saye that they wer despysed, and that the Gẽtiles and Samaritanes were preferred before them. Again because he knew that the Iewes chiefly woulde rebell against ye Gospell, he would leaue them no maner of excuse, but that it should appere vnto all mẽ that they were put from the kyngdome of God, by their owne frowardnes, & that the Gentiles were receyued by their owne playne and simple faith. Therfore (qd he) forbeare them for a tyme, and go rather to the lost shepe of the nacion of Israel, that they maye repẽt to be saued. For they be not all of the Pharisees malice, there be shepe emong them, erring by simplicitie and ignoraunce, which being monished and taught will sone repent, & heare the voyce of the good shepeheard. And ye shall beginne your preaching thus, lyke as ye saw me doe. For it is not mete nor expedient forthwith to disclose the secrete misteries vnto ye rude people: they must be made in a readines before, that they may be hable to receyue ye heauenly doctrine. First of all therfore preache nothing els, but that the kingdome of heauen is at hande, that they retourning from theyr olde life, may prepare themselues to a new lyfe. For the first degree of righteousnes, is to abstayne from sinne. And the first degree to health, is to knowledge ye disease. Furthermore leste the teachers being men of no reputacion, and teaching newe thinges, should not be beleued, make them beleue your doctrine by miracles, lyke as ye sawe me doe. Heale the sicke, rayse the dead, cleanse the leprose, cast out deuils. These thinges though they be very great, yet ye shall haue them of me, & they shall get you fauour and authoritie with all men. For first the weake muste be allured. Take you hede only that ye do not abuse these thinges, eyther to vayne glorye, or to lucre. Lyke as ye haue frelye receyued of me, so frelye geue. Defyle not the euangelicall function, no not with the least suspiciõ of glory or lucre. Thus men shall esteme you great in dede, if they shall see you of so great might & power, and yet not to be haute nor proude, nor desyrous of lucre, but stoutly to dispise those thinges, for the which the common sorte of men, do and suffre all that they maye. I will haue you lighte and redy to do this message, and to be laded with no burdens, to be encombred with no carefulnes, that ye maye wholy applye the office committed vnto you. Ye teache heauenly thinges, set not your care vpon worldly thinges, ye haue preparacion mete for your preaching, whiche teacheth no meane thing. Wherfore when you take your iourney burden not your purses wt golde nor siluer. No carry not so much as a bagge about wt you to put your

But go rather to the lost shepe of ye house of Israel.

Go and preach saying: the kingdõe of heauẽ is at hande.

Freely ye haue receyued, geue freely.

vitayles

vitayles in, neyther .ii. coates, nor shooes nor staffe. He is well armed whiche is gyrded with the sweard of the worde of the gospell. Nor ye shall not nede to be carefull, how ye being naked shall cum by necessaryes. Only be carefull in your office committed vnto you, and all these shalbe geuen you from your heauenly father. It is his matter that ye haue in hande. He will not suffer his workemen to be defrauded of theyr hyer. For them that lyue from daye to daye, and according to nature, necessaryes be soone prepared. And there wyll be ynough whiche of themselues wyll geue to you, doyng and teachyng suche thynges. So shall it cum to passe, that neyther ye shall be troubled with suche cares whiche maie diminyshe your auctoritie, and make you to be suspected, nor they whom ye teache, shal be vnkynde toward you, of whome they receyue farre greatter thynges. For the workemen.

¶ But to whatsoeuer citie or towne ye shall cum, enquire who is worthy in it, and there abyde tyll ye go thence. And whan ye cum into the house, salute the same: and if the house be worthy, let your peace cum vpon it: but yf it be not worthy let your peace returne to you againe. And whosoeuer shal not receiue you nor wil heare your preaching, whan ye depart out of that house or citie, shake of the dust of your feete. Verely I saye vnto you: It shalbe easyer for the lande of Zodoma & Gomorrha in the day of iudgement, than for that Citie. The texte.

And ye shall be grieuouse to no man with beggyng, nor no man shall caste you in the teeth with his benefit, because he hath made a chaunge for better thinges rather thã geuen any thing. For it shal not be nedefull for you to tourne into common innes, but into what citie or strete you entre into, first enquyre if there be any honest man there, desyrouse of the heauenly kyngdome, and wery of the worlde, whiche with godly desyres sygheth now and than after Messias that was promysed, whiche sheweth a great hope of greater increase, by symplicitie and innocencie of lyfe, by liberalitie towarde the poore. For suche one wyl be a veri mete hoste for you, and againe ye shal be mete gestes for him. Whan ye haue founde such an one, turne into his house, and chaunge not your inne, vntyl youre busynes about the gospel, causeth you to remoue into another citie. For it shal not be nedeful neyther cumly for you, ofttimes to chaũge your host, as light persons, or persons desyrouse of more deynty fare. Euery house, euery fare ought to suffice for men of the gospell. Be ye curteous and gentill of maners, that ye appere neither proude, nor flatterers. Whan ye enter into the house, speake fyrst and saye: Peace be in this house. Your prayer shall not be in vayne. For if the house be worthy this prayer, by and by without delaye it will receyue it: but yf it refuse it, your salutacion shall not be loste. For that whiche they despyse shall returne vnto you. And truely I woulde not haue you bowing, and becking, or flattering any man for your necessaries, that yf any house thinke muche to receyue you, or yf anye citie thinke muche to haue you as gestes, & will not of theyr owne accorde receyue the saluacion of the ghospel offred vnto them, I will that ye shal leaue the house whiche ye saluted, and leaue the citie whereunto ye entred, and go into the streites & shake of the dust frõ your feete, declaring openly ẏ ye hunt for none of theyr worldly cõmodities, who cast of the ghospell of God, insomuche ẏ ye shal not be cast in the teeth wt the vile dust ẏ sticketh vpõ your feete. Here haue in remẽbraũce, that an holy thing must not be geuẽ to dogges, nor precious margarites cast vnto hogges. Onely see ẏ ye lay this to ẏ vnkynde, wil they, nyll they: that the And there abide til ye go thence.

kyngdom

kyngdom of god is at hande to the great commoditie of them that receyue it, and to the great hurte of them that refuse it. Auyse them whiche receyue the worde of the gospell. Wo be to that cytie, wherin none shalbe founde, that doeth repent him of his yll lyfe, and desyreth not to be amended. This I assure you, that the countrey of Sodom and Gomorre shal be more gently handled in the daye of iudgement, than that citie, though it be a citie of Israel. The more that ẏ clemencye of God is to prouoke them to penaunce, by so many myracles, and so many benefites, the more grieuously shal they be punyshed, yf they reiect it.

¶ Behold I sende you furth as shepe among wolues, be ye therfore wyse as serpentes, and innocent as doues. But beware of those men, for they shal delyuer you vp to the counsels, and shal scourge you in their Synagoges. And ye shal be brought to the headrulers ⁊ kynges for my sake, in witnes to them and to the Gentyles. But whan they deliuer you vp take you no thought howe or what ye shal speake, for it shal be geuen you euen in that same houre what ye shall speake. For it is not ye that speake, but the spirite of your father which speaketh in you. The brother shal deliuer the brother to death: and ẏ father ẏ sonne, and the children shal aryse against theyr fathers and mothers, and shal put them to death: ⁊ ye shalbe hated of al men for my names sake: But he that endureth to ẏ end shal be saued. — *The texte.*

But leue ye the punyshment of them to god, be ye meke ⁊ paciente against all iniuries, and so endeuour to profite all good men, that whan ye be prouoked of yll men, ye requite not iniuries. It is sufficiente for you to be garnished with those thynges, wherewith ye maye do good to al men. Against the iniuries of men I wyll haue you vtterly without weapon, and to ouercum with none other defence but with sufferaunce. Otherwyse I coulde make you terryble and to be feared, but it is not expedient for the gospell. For violence doeth not extinguyshe violence, nor iniury iniury, nor pryde pryde, but rather couldnes, gentilnes, and quietnes. I know that the pharisees, and men that be stoute with the succoure of this worlde, will go about to do you sore displeasures. But against all these there is none other buckeler but pacience. Nor there is no cause to feare, ye be sent lyke shepe without weapon, simple, innocent, in the middest of wolues, but ye be sent of me. I would not that ye being prouoked by their naughtines, should be turned into wolues, but to go aboute this by all means, that the wolues asswaged by your gentylnes, maye be turned into shepe. It is no great matter to reuenge yll men, but to turne their hertes to good, is a very greate ⁊ an harde matter. Therfore ye must couple two certayne thynges together, the policy of the serpente, and the simplicitie of the doue. The simplicitie of the doue shal cause you to desire to do good to al men, and to hurt noman, no though ye be prouoked. The policy of the serpente, shall cause you to geue none occasion, wherby your doctrine might be reproued. This is the chiefe poynt of youre ambassade, that the gospell maye entre into all mennes hartes. Therfore ye must do vtterly nothing, which by any probable coloure might withdrawe any mans harte from the doctrine of the gospell. Your doctrine shall make great stirres and tumultes in the worlde, the more therfore ye must beware, least any busynesse aryse through your defaulte. Whiche can not be, yf ye communicate your benefites freely vnto all men, and kepe pacience also towardes the yll men, and desyre to do them good. — *Beholde I sende you furth. &c.* — *But beware of those mē.*

Therfore with suche maner of men, yea wolues rather, ye must worke

warely

warely, and now prepare your mynde against all kyndes of yll; that nothyng may trouble you, whan it shall happen. For the tyme shall cum that they will plucke you as yll doers into theyr counsels & conuentycles, and beate you with whippes like vngracious men, and subuerters of publique weale, ye shall be brought before rulers and kinges, not for your desertes, but for my sake, & though I may let them, yet wyll I suffer all these thinges to be doen, that it maye be witnessed and open to all men, that they perishe through theyr owne default, which beyng moued and prouoked by so many myracles, by so many benefites, by so ready doctryne, by your simplenes & gentylnes, so spitefully reiect saluacion offered vnto them. Therfore whan so fewe shall be brought furth to so many, so weake & vnarmed to so mighty, so vnlettered to so learned, be not carefull howe ye shall pleade your cause, though ye be rude, & not skilfull of iudgemẽtes, of lawes, & of the law place. Also I would not ye should run to suche ayde and succoure, by the whiche the common sorte of men be wont to haue the higher hand in iudgementes. They take vnto them a cunning & a well tonged aduocate, they flatter the iudges, they fall doune humblye vpon theyr knees, they get fauoure with money. Meddle ye with none of these.

Do ye this onely, goe furth whan ye bee called, aunswere whan ye bee commaunded, that they haue no iust cause of contumacy and stubbernes against you: but aunswere plainly and boldly, not with a deuised and a prepared oracion, but with suche one as hath boldnes ioyned with wysedome and mildnes. Like as vitayle shall be ready for you in euery place: so speche shalbe geuen vnto you, vpon whiche carefully to muse, appertayneth not to hym that dependeth wholy vpon the helpe of god. Yea speche shallbe geuẽ vnto them in season whiche muse nothyng vpon it, not garnished nor gaye, but wyse and effectuall and mete for the gospel. It is not mans matters ẏ ye haue in hand but goddes, wherof ye be not authours, but instrumentes. For it is not ye that shall speke there, but the spirite of your father speaketh by your mouthes. Trusting therfore vpon his helpe, ye must be moued by no stormes of aduersitie. For the worlde will aryse against my doctrine wᵗ suche tumulte and busines, that ẏ brother forgetting his brotherly loue, wil bryng his brother to death: that the father forgettyng his naturall loue, wyl put his sonne in daunger of death: that the sonne all honour and dutie set aparte, will ryse against the father, and mother, and put them to death, of whom he had the beginnyng of his lyfe. Briefly ye shall be hated of all menne, for the hatred they beare to my name. For this world being so corrupt on euery syde with ambicion, pryde, auarice, lechery and other worldly desyres, will not beare the heauenly doctrine contrarie to his appetite and desyre. And it shall be a greatter offence to be a Christian man, than to be a murtherer or a sorcerer. These hurly burlyes the deuill shall rayse agaynste the gospell, but distrust not, godly wysdome shall ouercum the wyles of the deuill, and the malice of man: do ye the busines committed vnto you with a bolde and cherefull courage. For whoso among these ylles doeth perseuer and continue vnto the ende, he shall be saued. For ye muste not beyng discouraged with feare, leaue of the busynes of the gospell.

For it shall be geuẽ you &c.

But he that endur: to the ende shall bee saued.

¶ But whan they persecute you in this citie flye into another. For verely I saye vnto you: ye shall not go through all the cities of Israel, vntyll ẏ sonne of man be cum. The disciple is not aboue his teacher, nor the seruaunt aboue his maister. It is ynough for ẏ disciple

The texte.

ciple to be as his teacher, and the seruaunt to be as his maister: If they haue called the good man of the house Belzebub, how muche more his householde seruauntes? Feare the[m] not therfore. For there is nothing kept close, that shall not be opened, and nothing hid that shal not be knowe. What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

There is no peryll, vnles a stomacke meete and worthy for the gospell fayle you. But lyke as ye ought not to prouoke the crueltie of yll men, nor to stirre vp persecucion, nor resist it with myght and power, so whilest the preaching of the gospell is but newe and yong, I graunt you libertie to auoyde daunger and peryll by flying and running awaye, not onely that ye maye be in safetie your selfe, but also y^t by this occasion y^e fame of the ghospell maye be spred the further abrode. Therfore if they persecute you in one citie, geue place to their madnes & flee into another, so that in no wise at a litle iniurie of persecucion, ye cease from your labour in the gospell. This onlye is to be done now, that the fame of the gospel maye be spred throughout all Palestine. And in this the persecutor shall do you good, because he shall not suffre you to tary long in one place. The tyme shall cum whan ye shall not auoyde persecucion with flight. Now the tyme is short, and haste muste be made. For the kingdome of god is at hande. This I assure you, before that ye haue gone ouer all the cities of Iewry, the sonne of man will shewe himself, and wyll helpe you beyng in daunger. An exaumple shall be shewed you in him how great aduersities the preachers of the gospel must suffre. The which al ought to seme vnto you the more tollerable for this that ye se that I haue suffered all maner of reprofes and afflictions. The scholer is not better than his maister, nor the seruaunt better than his lorde. This suffiseth to the scholer yf he be equall with his maister: This ought to suffice the seruaunt, yf he be equall with his lord. If they haue so vnworthely checked me the father of the house, in so muche that in moste vile reproche they called me Belzebub, and named the sonne of God by the name of an vncleane deuill: what meruaile is it, yf they be bolde vpon the seruauntes of the house? I knowe that infamy semeth a great ill, and almoste more greuous than death: but it is a prayse and no infamy, which cummeth of wicked men for the gospell sake. They wyll saye that ye be witches, yll doers, and sedicious, but this ignominy and shame afterwarde shalbe turned into glory. Your sinceritie and innocencie at length shall appere vnto the world, whiche sinceritie all men shall prayse, cursing them whiche haue dishonested you with false reporte. Prayse long suppressed, breaketh out commonly with greater light. There is nothing couered but time will vncouer it, and nothyng is hid, but it once will cum to light. Endeuoure this onely, that ye do thinges worthy prayse, and not seke after prayse. There is nothing therfore, why ye should be troubled with feare of infamy, and not frely preache the gospel of the kingdome. It hath no dishonest thyng, nor nothing to be kept close. Yea yf ye heare any thing of me in darkenes, preach ye it in the cleare light. And if I haue tolde any thing secretly, preach it openly. Our doctrine is without any colouring. It desireth to cum furth before all men, and it is afrayde to be knowen of no man.

The disciple is not a boue his maister. &c

Feare them not therfore.

For there is nothing &c.

The texte. ¶ And feare ye not them that kyll the body, but are not able to kyll the soule. But feare rather him which is able to destroy both soule and body in hell. Are not two litle sparowes solde for a minute? one of them shall not fall to the ground without your father. Yea

and

and all the heares of your hed be numbred: Feare ye not therfore: ye be of more value than many sparowes. Euery one therefore that shal confesse me before men, him will I confesse also before my father which is in heauen. But whosoeuer denieth me before men, him wil I also deny before my father which is in heauen. The texte.

But there shall be some perchaunce, which wyll lytle passe vpon infamy, and other ylles, but who can despise and set litle by death? It wer mete you should feare them, yf they could kill the whole man: but ye that knowe that the body is the vilest part of man, and that the soule which is the chiefe part of man can not be hurt of them, be they neuer so sauage and cruel: ye (I say) nede not to feare them. They should hurt you more yf they did not sley you folowyng their myndes, than yf they kill you not regardyng them. I wyll show you who is more to be feared. Feare him who like as he made yͤ whole man, so he is able to condempne him to euerlasting death, & to deliuer him into hell fyer.

Yet the body which the tiranne doth kyll for a tyme, doth not vtterly perysshe. For the self same at the resurreccion shall be restored in farre better wise. Hitherto therfore only the body is in daunger, yf in case ye be kylled constātly obeying my commaundementes. But yf ye obeye their commaundementes, and leaue the busines of the gospell, now not onely yͤ body doth perishe, whiche yf no man kill it, yet by the common law of nature it muste nedes die, but also the soule shall be deliuered to euerlasting fier. And what matter is it, whether the persecutor, or disease, or any other chaunce take away the life. Truly more glorious it is to die for yͤ gospel sake which death though it be violent and sore, yet it shall not cum before the daie, whāsoeuer it cummeth it shall not cum without the prouidence of God. And by this it cummeth to passe, that if ye endeuour to auoyde it, ye can not. God will not suffer you to be slaine but whē it shal be very expediēt for you to die. Wherfore put out of your mindes all this feare. God also will prouide for this, to whom it were not hard to geue you immortalitie, but yͭ it is a greater thing to despise death, thā to escape it. What is of lesse value than sparrowes? of the which two be bought for a farthing, a very litle coyne? And the numbre of sparrowes is great in euery place, and yet not so much as one of them is loste in the yearth, but by the will & sufferaunce of your father. Doe ye feare than least he wil suffre you, whom emong all he hath chosē to this busines, to perishe before your time. whom he doth not neglecte, inso muche that he kepeth yͤ numbre of all the heares of your hed? Seyng that ye be of more estimaciō to yͤ father than innumerable sparrowes, there is no cause why ye should feare, least men be able to do any thing against you, otherwise than shal be thought to him, who hath continuall care ouer you. Wherfore leaue the care of your life and death vnto him, and be not ye driuen from the open profession of my name, be it neuer so hated of the world, by any feare of displeasures that men can do vnto men. For whosoeuer litle regarding the rebukes of men, do professe me in this lyfe to be his lorde and maister, him will I acknowledge to be my seruaunt and disciple, before my heauenly father. Contrary wyse whosoeuer will be ashamed of me before men and deny me, him will I deny before my father whiche is in heauen. And this is no daynteouse and delycate profession: for he doeth not professe me, vnles he doth declare by his lyfe that he doth beleue my sayinges.

And he hath denied me whiche so lyueth that he setteth by any thyng more than by me. What winning therfore can it be, yf a man lese that noble and euerlastyng prayse with the father and his angels, for feare of a false slaunder here, which neyther lasteth long, nor is no slaunder in dede but with ignoraunt and foolishe men, and before god very true glory? It is a great gayne litle to passe vpon these thinges, and to make haste to the euerlasting rewarde: whiche shall be geuen in due tyme to them that haue deserued it: in the meane season a good conscience is a great piece of the rewarde.

The texte. ¶ Thynke not that I am cum to sende peace into the earth. I came not to sende peace but a swearde, for I am cum to set a man at variaunce with his father, and the doughter with her mother, and the doughter in law with the mother in law. And a mans foes shal be they that are of his housholde. He that loueth father or mother more than me, is not worthy of me, and he that loueth sonne or doughter more than me, is not worthy of me. And he that taketh not his crosse and foloweth me, is not worthy of me. He that findeth his lyfe, shall loose it, and he that looseth his lyfe for my sake, shall finde it.

The profession of the gospell is no werishe nor lyght thyng. Truely the rewardes be greate, but ye must cum vnto them with vehement and continuall desyres of the mynde: they chaunce not vnto yll men and lingerers: they muste be obteyned by strength and violence. Thinke ye that I am cum to sowe peace in the yearth emong men? It is farre otherwyse. Naye I am not cum to sowe peace and concorde, but swearde and warre, and that inwarde and domesticall warre, and not ciuile warre onely.
For where as the doctrine of the ghospell shall be hated of the moste parte, and sith it requireth so feruent a desyre towarde it, that all the affeccions of men be they neuer so greate and vnrulye, must geue place: it can not bee but greate stryfe and dissencion must aryse emong them that be moste nere and frendly: whyles they that dote vpon the worlde wyll rage rather agaynst theyr derest beloued, than forsake their vices, whereunto they be accustomed: and whoso is once touched with the greate feruency of the euangelicall charitie, he wyll not suffer hymself by no maner of affeccions to be plucte away from the thyng, which he hath begonne to embrace and make muche of. But happy is that stryfe and dissencion which doth auaunce sincere and good thynges and cutteth away rotten thynges: Happy is that swearde whiche pareth away from the soule all noysome lustes and desyres. Let this tumulte and hurlyburlye be layed vnto me, and not to you, whiche haue geuen a medicine and troubled all the body: but so, that they that stryue against their beloued, that is to saye theyr nerest kinsfolkes for the hatred of my name, ought to impute it to themselues and not to me. For they might folowe them whome they persecute. I offre health and saluacion to all men, whiche yf all men do embrace, there shall be no strife nor dissencion. Truely the gospell of it selfe is a thyng of peace, & of quietnes, but sedicion is raysed by the faulte of others.
Lyke as the medicine is a holsome thing of it selfe, but in the body it maketh a tumbling and trouble, whiles it prouideth that all þ membres may be in quiet. But it is expedient þ the noysome thinges be pared away, that true & holy cōcorde may be establiſhed þ more emong the pure & clene. This (For I am come. &c.) sweard therfore I bring into þ earth to breake concord betwixt þ sonne & the father, to diuide þ sure & streight bād of nature betwene þ doughter & þ mother

ther, to disceuer the loue and concorde betwene the mother and doughter in lawe. There is no knot of nature or amitie so sure, whiche this swerde is not able to breake. Whom domesticall acquaintaunce hath made louers and very nere frendes, them the sweard of the gospell shal set in sundre. But so ferre and no ferther shall this battayle extende, and so farre shall this warre go, that they whiche be of our syde shall onely dispise their enemies, but not hurte them, and asmuche as in them lyeth, saue them also yf they can. And thus farre shall this dispising go, not to disdayne them and abhorre them, but soberly to make them an aunswere, & not to obey their wicked commaũdemẽtes. Ye must take hede by all meanes that the common state of the publique weale be not troubled by you. Be not slacke in the duty whiche by the lawe of nature the sonne oweth to the father, the doughter to ẏ mother, the brother to the brother, the husbande to the wife, the cosen to the cosen, the frende to the frende, and the familiar to his familiar, and acquaintaunce. For I do not abrogate and put away the law of nature, but make it perfect. Ye must be obedient in al thinges vnto the publique magistrates and ministers, vnlesse they prescribe and commaund wicked thinges. They call you to the lawe, ye must go: they require an accompte, ye must make it: but if they cõmaund you to do honour and sacrifice to ymages and pictures, yf they commaunde you to cease from preachyng of my name, ye ought not to obey them. And yet they must not bee stirred with checkes and raylinges, but they must bee aunswered soberlye, why it is more mete to obeye God the prince ouer all, than the power of man. For it is reason that the commaundementes of God should be preferred before the commaũdementes of men. And yf they prescribe vniust thinges which yet do not make men wicked yf they obey them, they must be suffered, leste they beeyng stired they fall into a rage. As for an example, yf they take awaye vniustlye thy garment or money: yf they cast the into pryson: if they scourge the with whippes. For these thinges do not take awaye godlines, but rather by occasion, increase and set furth the vertue of the ghospell.

Lykewyse the dutie of the naturall loue must be perfourmed to the parent yf he haue nede, though he be an hethen, and alienate from the ghospell. But yf the authoritie of the parente withdrawe frõ the ghospell, the heauenly father ought more to be obeyed, than the yerthly father. And yet the father must not be churlishly dispised, but gently & reuerently monished, not to repung against God. In like maner also we must doe with other, vnto whom we owe the duty of humanitie, eyther of nature or els of curtesy. Sum will saye, it is hard to master suche affeccions, which nature hath inwardely graffed in vs. But suche stronge and manly menne, the profession of the ghospell doth require and suche as wyll be moued from the heauenly busynes by none affeccions. Ye shall see me go this waye: he must nedes folow in the same whiche will be taken in the numbre of my disciples. The sonne that loueth the father or the mother more than me, is not mete for me. Agayne the father whiche loueth the sonne or the doughter more than me is not mete for me. And he loueth hym more than me, yf in doyng him pleasures, he neglecteth my commaundementes. It is wicked loue so to tendre thy parentes beyng but men, that thou offende thy parent beyng God. And leste it should seme to be muche to set more by the will of God than all mennes affeccions, where as nothyng is more deare to man than life, except he despyse this also for the ghospell sake, and be alwayes in a redines to

He that loueth father or mother. &c.

 all

all kyndes of death and punishmente, and take vp his crosse and folowe me dayly, he is no mete disciple to haue me to his mayster. For lyke as the disordered loue of the parente or chylde is hatred rather than loue, sith it is noysum vnto both: so the disordered care to preserue the lyfe, is a very distruccion of the life. He hath preserued his life, that loste it well, he hath loste it, which hath kept it naughtily. He that by forsaking the ghospell, and deniyng me hath pacified the iudge, hath escaped prison, hath escaped hāging, hath escaped death, whereas he semeth to men to haue wonne his life, he hath loste his life in dede. Agayne he that constauntly sticking vnto the ghospell putteth furth hymselfe boldely to all daungers & deathes, he semeth vnto men to loose his life, where in dede he wynneth his lyfe. The lyfe doth not perishe when it is taken away for professing of the ghospell, but is preserued euerlastyngly: It doeth perishe in dede, if it bargayne to haue a short tarriyng in the bodye with vngodlines: and yet it lyueth not than in the body, whiche liueth in the hatred of God.

He that findeth his life. &c.

And he that loseth his lyfe. &c.

The texte.

¶ He that receyueth you receyueth me, and he that receyueth me receyueth hym that sent me. He that receyueth a Prophet in the name of a Prophet, shal receyue a Prophetes rewarde. And he that receyueth a iust man in the name of a iust manne, shall receyue a iust mans reward. And who so euer shall geue to one of these litle ones to drinke, a cup of cold water only in the name of a disciple, verely I say vnto you, he shal not loose his rewarde.

Neyther is there any daunger leste if it chaunce you to be forsaken of your parentes kynnesfolkes, aliaunce, and frendes: that there shoulde bee none to geue you house rowme and vittayle. The gyftes wherewith I doe adorne you, and your innocency shall purchasse you euerye where houses, parentes, chyldren, kinnesfolkes, and frendes. For ye shall haue so many chyldren, as ye shall haue disciples. Lyke as there shall be euer sum whiche will dispise you and persecute you: so there shalbe euer sum whiche will cumforte you with an entiere and pure affeccion. And as, albeit ye reuenge them not, but wishe them wel, God in tyme to cum wyll greuously punishe them, because he taketh him selfe to be despysed when ye be dispysed: so to the others he will rendre a great rewarde for your sake albeit ye requyte them not. For God willeth not that it shoulde be imputed to you, but vnto hymselfe, yf anye gentilnes hathe been bestowed vpō you for the ghospels sake. For whosoeuer receyueth you, receyueth me: in whose name ye be ambassadoures: and he that recyueth me receyueth my father, from whom I am sent, and whose matter I haue in hāde. He therfore like as he is riche and liberall, so will he rendre a verye greate rewarde for euery litle benefite whiche is bestowed vpon you, that mē shall not loose theyr benefyte vpon you, but haue a great auantage therby: that muche more ought he to rendre thankes which gaue the benefite, than he that receyued it. For truely it is a greate gayne to exchaunge a corporall benefite induryng but a whyle, for spirituall and euerlastyng riches. Who so receyueth the Prophet or the preacher for no nother consideracion but that he is a Prophete or a preacher, and that he beyng sent from me preacheth the will & promyses of God, he shall receyue the rewarde of a Prophete, and becum a prophete himselfe. And whoso receyueth the iust man not because he is his kinsman, or for any other worldely affeccion, but for this cause onely that he is a iust and a good man liuyng after the rule of the ghospell, he shall receyue the rewarde of the iust, & becum a iust man himselfe. Hath not he made an happy

He that receiueth you receyueth me.

chaunge whiche hath used hospitalitie, and wonne innocency? Povertie can withdrawe no man from this gayne. For here the good wyll of the gever is counted the gift, and not the value of the gift. In so muche that whoso geveth but a cup of colde water, I saye not unto me, but unto any of the least of these, onely because he is my disciple, I say unto you certenly he shall not leese his rewarde: for he also shall becum my disciple. And who is so poore and bare whiche is not hable to geve a cup of colde water to the thirsty? And as it skilleth not howe great the thyng is that is geven, but with what affeccion and in whose name it is geven: so it skilleth not how great he be, upon whom this gentilnes is bestowed: this is sufficient that he is my disciple, that I may accept and take it for a great benefite.

¶ The.xi. Chapter

¶ And it came to passe that whan Jesus had made an ende of commaunding his twelue disciples, he departed thence to teache and preache in theyr cyties. The texte.



After ye Jesus had instructed and furnyshed his disciples with these commaundementes, and commissions to preache the gospell, he left them: that they beyng aparte from theyr maister, might make a triall of themselves, & proue what they could do: and went from the hill, that he for his part might preache the gospell in the cities of the Jewes.

Whan John beyng in pryson hearde the workes of Christ: he sent two of his disciples, and said unto him. Art thou he that shall cum, or do we loke for another? Jesus aunswered and sayde unto them: go and showe John agayne what ye haue heard and seene. The blind receyue theyr sight, the lame walke, the leprose are clensed, the deafe heare, the dead are raysed up, and the poore receyue the glad tydinges of the gospel. And happy is he that is not offended by me. The texte.

And at what tyme the fame of Jesus by the reason of his miracles which he wrought in many places, and by the reason of his wonderfull doctrine did increase dayly more and more through out all Jewry and in the countreyes nere unto Jordane, where John before had preached and baptized Jesus: the disciples of John sumwhat now envying the glory of Jesus, of whom as yet they had no great opinion, whereas of John they thought that he was sumwhat more than man: they tolde unto John beyng in prison, what good successe and fortune cam of all thynges whiche were doen by hym, whome a lytle before he had baptised in Jordane, and with whom he dyd beare witnes unto the people.

Further John a man of perfect holynes, reioysing that it now came to passe which he spake before, that the name and opinion of himself, which was greater than it was in dede, dyd decrese & diminyshe, and the fame & opinion of Jesus did dayly increase & sprede abrode, perceyuing also ye envious affeccions of his disciples, to thintent that he might heale theyr wekenes

nes and abandone them from him and deliuer them to Jesus: he chose out two of them & sent the to Jesus, to say vnto him in his name these wordes: Arte thou that Messias, whiche was sayde shoulde cum, or art thou not he whom I spake of before, and do we yet loke for an other? Thus did John, not that he was in doubt, but to confirme and establishe the myndes of his disciples, and throughly to abolishe and put away the ouer great suspicion that they had of himselfe, supposing him to be Christ. For if he should haue denied that he was Christ and should haue repeted that which he had often spoken before that Jesus is Messias, his disciples would haue imputed it vnto humilitie: and the more he should haue humbled himselfe, the greater opinion woulde they haue had of hym. But he knew that Jesus hymselfe could best heale and cure this theyr weakenes. They go vnto Jesus and tel him what John commaunded them. Jesus knowyng that the testimony whiche is gathered of dedes, is more certeyne than that which springeth of wordes, chiefly if a man testifieth with himself, made none aunswere at the first, but euen before theyr face working many wonders, both new, & which haue not ben heard of, healing the sicke, chasing away the vnclean spirites, restoring the lame, geuing sight to the blinde, saith vnto the: It nedeth not for me to showe what I am. Onley go and showe vnto John what ye haue seene with your iyes, and what ye haue hearde with your eares. The blinde receyueth sight, the lame walketh, the lepers be clensed, the deafe heareth, the demoniackes which be troubled with deuils, be deliuered: the deade rise againe: Finally according to the prophecy of Esay, the poore & humble doth embrace the ioyfull tidinges of euerlasting life, whiche the stout and arrogant do dispyse. These workes do declare sufficietly what I am. And blessed is he vnto whose mynd suche great successe of the gospell geueth not occasion of yll. Jesus spake this also, notyng modestly the enuy of John his disciples, but in suche wise that they shoulde not be put to shame before the multitude, but should knowe theyr fawte secretly with themselues: tempering his answere by all meanes, both that he might auoyde suspicion of arrogancy, and that the disciples might beleue him the better, and also that he might rather heale theyr affeccion, than openly to reprone them.

Go & showe John again what ye haue hearde and sene.

The texte.

¶ And as they departed, Jesus began to speake vnto the people concerning John. What went ye out into the wildernes to see? a rede that is shaken with the wind? go to, what went ye out to see? a man clothed in softe rayment? beholde they that weare soft clothing are in kynges houses. But what went ye out to see? a prophet? verely I say vnto you, and more than a prophete. For this is he of whome it is written: Beholde I send my messenger before thy face, who shall prepare thy waye, before the. Verely I saye vnto you: Emong them that be borne of women arose not a greater than John the baptist. Yet he that is lesse in the kingdome of heauen, is greater than he. From the dayes of John baptist vntill this day the kingdom of heauen suffereth violence, and the violet plucke it vnto them. For all the Prophetes, and the law it self prophecyed vnto John. And yf ye wil receyue it, this is Helias, which was for to cum. He that hath eares to heare, let him heare.

Then when they were departed, Jesus turnyng vnto the multitude, leste they shoulde surmyse any thyng of John otherwyse than were conuenyent, supposyng that he demaunded these thinges as though he had been in doubt himself, and not rather to heale ye weakenes of his disciples: he began to set furth the prayses of John very largely, but yet in suche wise that he woulde not geue hym the prayse of Messias, but the next prayse onely,

and yet he woulde that John his testimony concernyng hym, should be of weyght. For it was expedient that the people should haue a very good opinion of John, which had testified so notablye of Jesus, yͭ he was the sonne of god, that he was the lambe whiche shoulde take awaye the sinnes of the worlde, that it was he that shoulde baptise in fier and spirit. For neyther vanitie nor lying coulde be suspected in suche a man as thoughe he had falsely so praysed Christ before: nor waueryng or inconstancy, as thoughe beyng chaunged afterwarde he shoulde haue begonne to doubte of Christ. Let no man (ꝙ he) suspect John of inconstancie.

For yf ye thinke him suche a one that he wil chaunge his minde after the maner of mutable men: and doubt of that thing whiche he before affirmed, for what cause did ye lately flocke together in wildernes to gase & loke on? To see a reede shaken with the windes? For suche maner a man shoulde he be, yf he would now swarue and dissent from him selfe, and shoulde becum much vnlike vnto himself. But yͤ continual hardnes of his whole lyfe, doth lightly deliuer him from this suspicion. What I saye, ranne ye together in to wildernes for to see? A man gayly appareled with silkes? This was a sight nothing mete for wildernes. For they that be clothed with fine lynnen and silkes be in kinges palaces, vnto whom doth agree excesse and riot, and delicate liuing. And emong them inconstancy and flattery hath place.

What went ye out in to wyldernes to see, &c.

Beholde they that weare softe clothing, &c.

He that liuethe with locustes and wylde honye, he that is clothed with Camels heare, he that is gyrded withe a letheren girdle, is not thus suspected nor misdemed: And the familiaritie of the kinges court could not alter his ordre. The prison doeth declare and shewe that he coulde not flatter. But it must nedes be sum great spectacle and sight whiche drewe you so thicke into the desert. Therfore what came ye to behold? Any prophet? for they be cōmonly wunt to leade theyr lyues in desert.

Here trulye ye be not frustrate of youre hope: For ye haue not seene onlye a prophet, but a more excellent thing than a prophete. For it is he of whome Malachias once prophecied, that he shoulde cum before Messias as being now at hande, that he should not onely by his oracle & true saying, promise him to cum long after, but also poynte him with his finger to be at hande. Thus is the prophecy: Lo sayth he, I send my Aungell before thy face to prepare thy waye for thy cumming at hand. This I assure you, so greate is the excellencie of John, that none is greatter than he, emong them al yͭ hath been borne of a woman: yet he which is at this present estemed lesse of many in preaching of the gospel, onely is greater thā he: for he promised not with doubtful prophecies, that Messias once should cum, but he shewed hym, & appoynted him nowe cumming, and preached that the kingdom of heauen was nowe at hand. Hitherto the heauenly doctrine was looked for, whiche the figures of the Patryarkes, whiche also the oracles of the prophetes, had darkely promised. Now John so excited and stirred the hartes of many to the desire of euangelicall doctryne, that from the beginning of his preaching vnto this day, they breake in vnto it through the violence of faythe, both sinners and heathen people. and will we, nill we, they plucke it, and rauishe it violently. They will no longer be excluded, they wyll no longer be detayned in shadowes & darke riddels of the olde lawe, perceyuing yͭ the light of the euangelical trueth is at hand, and that the thing is now present

I saye vnto you, &c.

From the dayes of, &c

which was shewed and signified in the former bokes, perceyuing also that none other prophecie ought to be loked for, touching Messias that should cum. For al fygures by the whiche the lawe poyncted Messias to cum, and all prophecies of the prophetes, which promised that Messias should cum, as sone as John came, left of to promise the thing to cum. For it is folishnes to loke for the thyng that is present, as though it were to cum.

For all the prophetes. &c.

There is no more to do, but feruently and gredely to teache, and take that which agreably to the true sayinges of the prophetes is nowe presently offered. And to the intent that ye maye playnly see that hereafter there is none other prophet whiche shall shewe you of Messias to cum, this is that John whome Malachias vnder Helias name (whome he folowed in austeritie and hardenes of lyuing, and apparell, whome he folowed also in franke reprouing of kinges) prophecied before should cũ before that Christ did cum. Wherfore yf ye receyue hym, beleue ye that Messias so long loked for, is nowe at hande: ye haue sene his lyfe, ye haue heard his testimony, ye heare also what I will saye vnto you. Yf any haue eares to receyue the truthe, let hym heare: yf any wyll stop his eares, let him thanke himselfe of his owne vndoing. There is nothing omitted of vs yͭ may moue yͤ hartes of all men.

The texte.

¶ But whereunto shall I lyken this generacion: It is lyke vnto children whiche sit in the market places, and call vnto theyr felowes and saye: We haue pyped vnto you, and ye haue not daunsed, we haue mourned vnto you, and ye haue not sorowed. For John came neyther eating nor drinkyng, and they saye he hathe a deuill. The sonne of man came eating and drinking, and they saye: behold the glutton, and the wine bibber, a frende to the publicanes, and to the sinners. And wisedome is iustified of her children.

And yet I see many so obstinatly vnbeleuing, that neyther afrayed by the austeritie of John, nor allured by my curtesy and well doyng, will receyue the thyng whiche they haue loked for nowe so long tyme, by the promise of the prophetes. What maner of generacion shall I call this? Or by what cõparison may I set it furth? It is like vnto children sitting in yͤ market place, which with a common song crie thus to theyr felowes a far of: we haue song you plesaunt thinges vpon our pypes, & ye haue not daũced: we haue song you sorowful thinges, and ye haue not wayled. We haue proued and assayed on thing, but diuers wayes. Neyther way hath bene profitable vnto the vnbeleuers, sower & vntractable. John minding to styrre vp this nacion vnto penaunce, (as it wer wͭ a sorowfull song) came furth wͭ greate austeritie and hardnes of lyfe, fasting, abstayning from al delicate meates, forbearyng wyne, and drinkyng water. And sum let not to saye that he is possessed with the deuill, so farre they be frome folowing of him. The sonne of man came furth minding to styrre vp this nacion to the loue of the heauenly doctrine, as it wer with a more mery sõg of the pypes: & that he might allure them the more with his gentilnes, he hideth not himself in desert places, nor weareth no notable rough garmẽt, nor vseth no notable sower meates, but framing himself to al men, and dispising the cumpanye of no man, eateth all maner of meates, and drinketh whatsoeuer is set before him: & agayne they picke quarels, falsely to reproue him, saying: Behold the great eater, the wyne bibber, the frende of the publicanes and sinners. They yͭ be not moued with austeritie & roughnes, be wont to be wonne by fayre speaking

The sonne of man. &c.

king and gentilnes. But this nació by euery occasion is made wurse, and turneth euery remedy and medicine into a matter of greater disease and sickenes. But by the moe wayes they be prouoked to health and saluacion, the more euident it shal be to all men, that they perishe through theyr owne malice: and the wysedome of God, by whose councell all these thynges be doen, shall haue the prayse of righteousenesse emóg her chyldren, when they shall see them that appered great men and iust menne before the worlde, to be repelled from the kyngdome of heauen for theyr vnbelefe: contrariwyse when they shall see sinners, Publycanes, harlottes, heathen people, humble and abiecte, to be receyued into euerlastyng saluacion for the redines of theyr fayth.

¶ Than began he to vpbrayde the cities, in whiche most of his miracles were doen: because they repented not of theyr sinnes. Wo vnto thee Chorazin. Wo vnto thee Bethsaida. For yf the miracles whiche were showed to you had been doen in the citie of Tyre or Sydon, they had repented of thyr synnes long agone in sacke clothe and asshes. But I say vnto you: it shalbe better with Tyre and Sydon in the daye of iudgement, than with you. And thou Capernaum whiche art lift vp vnto heauen, shalt be brought downe to hel. For if the miracles whiche haue been doen in the, had been showed in Sodome, they had remayned vntyll this day. But I say vnto you that it shall be better with Sodome in the daye of iudgement, than with the. *The texte.*

Here Jesus musyng in maner at the inuincible malyce of certayne people, for the feare and example of others, began to rebuke the cities, whiche whereas he had shewed many miracles, and healed men, & taught so many thinges: yet they were not styrred to repentaunce of theyr former lyfe, sayinge: Woe be to the Chorazin: wo be to the Bethsaida: for yf the wonders whiche haue been shewed in you, had been seen in Tyre & Sydon, whiche cities ye abhorre as heathen and wyked, long ago they beeyng contryte woulde haue doen penaunce in heereclothes and asshes. And in the meane tyme ye stand in your owne conceyte, because ye be of the stocke of Israel, because ye sacrifyce not vnto Idolles, because ye be not gené to riot and excesse so openly and loosely, because ye wurship one God, because ye be the chyldren of Abraham, because ye haue the lawe and the Prophetes: but vnlesse ye repente you, all these thynges shall turne into the heape of your damnacion. For this I assure you, in the daye of goddes iudgement whan euery man shalbe iudged of God, not after opinion and hearesay, but according to his deserte: Tyrus and Sydon shalbe more gentely handled than you. They shalbe the more easely punisshed because they were not styrred to penaunce as ye be. And thou o Capernaum, whiche nowe standyng in thyne owne conceyte, art in courage as high as heauen: shalt than be plucked downe to hell. Thou reioysest with thy selfe as though thou were ryghteous and doest abhorre the dwellers of Sodome whiche in tyme paste were horribly punisshed for theyr sinnes: but in the daye of iudgement theyr dánacion shalbe more easy than thine. For if those miracles had been wrought in Sodome whiche haue been shewed in thee, they would haue satisfyed by penaunce God that was offended with them, and theyr cities had stande vnto this daye.

Wo be to the Chorazin. *Wo be to thee Bethsaida.* *But I saye vnto you. &c.*

¶ At that tyme Jesus answered, and sayed: I thanke the o father, o Lorde of heauen and yearth, because thou hast hyd these thinges from the wise and prudent, and hast shewed them vnto babes. Verely father so it was thy good wyll. All thinges are deliuered vnto me of my father. And no man knoweth the sonne, but the father: nor no man knoweth the father, but the sonne, and to whomsoeuer the sonne will reuele hym. *The texte.*

And when the disciples were returned vnto Jesus from theyr preaching, and told him cherefully that the matter came wel to passe, he teaching vs that whatsoeuer we do prayse worthy, ought to be ascribed vnto God, lifting his iyes vp to heauen, sayed: I thanke the o father, whiche art Lorde of heauen & yearth, and by whose wysedome all thynges be gouerned, because thou haste hyd this heauenly philosophie from them that be high minded and puffed vp with pryde, through an opinion of their worldlye wysedome and polycie: and haste opened it to the litill ones, and to the meke, and to foles after the worldes iudgement. Truely so it is father, for so it is thought best vnto thy gentilnes: to teache that thou art not pleased with the stout, and suche as trust vnto their owne iustice and wisedom: and that they be greate with the, for the simplicitie of fayth, whom the worlde taketh for fooles and abiectes. So it pleased thy godly wysedome to condemne the wisedome of manne, and to draw vnto thee good menne by the humilitie of the doctrine euangelicall. And by and by turnyng to them that stode about him, sayed: My father is the author and the cause of all these good thynges, who hath deliuered all vnto me. To knowe him and me, is the very true felicitie. And he doth not bowe hym selfe but to quiet and meke myndes. This is a certayne secrete Philosophie and not knowen vnto the worlde. No man knoweth the sonne but the father: no man knoweth the father but the sonne, and to whome the sonne will manifest him: and he doth not manifest him to the proude and high mynded. The doctryne auayleth nothyng, the miracles auayleth nothyng, without the secrete inspiracion. But none be worthy of this, but they whiche distrusting theyr owne helpes commit them selfe wholy to the goodnes of God. They that thynke them selues wyse, be not worthy for this wysedome. They that thynke themselfes riche, be not receyued to these riches. They that thinke theim selfes noble and myghty, be not receyued to these priuities. They that thynke themselfes iuste, be not mete to receyue the iustice of God.

Verely father so it was, &c.

The texte: ¶ Cum vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and lerne of me, for I am meke and lowelye in hearte, and ye shall finde rest vnto your soules. For my yoke is easy, and my burden is lyght.

Here Jesus consideryng in his mynde the greate miserye and calamitie of mankynde, sum to be oppressed with pouertie, agayne sum more greuously to be tormented with care for riches, sum to be greued with diseases, sum with olde age, sum to be vexed with loue, and sum more greuouslye troubled with hatred, many to wander and wauer in sundry mazes of false opinions, many to be afflycted and greued inwardly with the conscience of theyr synnes, and that there was none, whiche played the parte of a faythfull and effectuall pastour, where as there were innumerable whiche toke vpon thẽ to be priestes in countenaunce and hawtie behauioure, whiche magnified them selfes by the name of mayster & Rabby, and whiche dyd exacte theyr tythes: moued with pitie and compassion doeth inuite and call vnto hym all men, promisyng of his owne accorde vnto all menne comforte and remedy, so that with a syngle and syncere harte they cumme vnto him, and shaking of the most miserable and moste greuous yoke of the worlde, take vpon them the yoke of the doctryne euangelicall.

Cum

Cumme unto me (sayeth he) as many of you as be greued with afflictions, cares, or with conscience of your sinnes, and as many as be oppressed with the burden of aduersitie, I will refreshe you, I will geue you solace and cō-forte agaynst all kyndes of displeasures. Neyther ryches, nor honours, nor pleasures of this worlde bryngeth the true tranquillitye and quietnes of minde: nor the wysedome of this worlde. nor the religion of the Phariseis delivereth from greuouse carefulnes. The world hath his yoke, at the firste apperaunce pleasaunte, but in dede greuouse and sharpe. Firste of all shake it of, and runne unto me gladly, and bowe your neckes cherefully under my yoke. Learne of me what thyng onely and truely dothe pacify and ease the mynde, and of what fountayne this whole tumulte and trouble of menne dothe spryng. Truely this is the hawte and fyerce minde trusting to it selfe, and trustyng lytle to God. Out of this spryngeth Ambicion, desyre of money, luste to reuenge, debate, enuy, warre, sedicion, wickednes against God: than the which thinges what can be more tumulteous or troublesome? So that yf ye wyll be once delivered from all illes, take awaye the fountayne of these euils, receyue my doctryne, and folowe my lyfe. Learne of me howe that I am meke and of no hawte hert. I haue declared by miracles what I can doe, and yet I desyre neyther ryches, nor honour, and I am ambiciouse and gredy utterly upō nothing which semeth to the world great and goodly. I disdaine none be he neuer so vile or sinfull. I geue not taunt for taunt. I curse not them that wishe me yll: I stryke not him agayne, that stryketh me, I depend wholy of the commaundement of my father. He wyll punishe the yll doers: he wyll reward the good dedes: to him I render the whole glory: to him I commit all my care. I obey symply and plainlye in all thinges his wil: and as muche as in me is, I study to do for all men, and to hurte no manne. Yf ye learne onely this of me, ye shall fele and perceyue these miserable tumultes and troubles to be asswaged, wherwith nowe ye be tossed and turmoyled without any ende, and ye shal get rest and quietnes to your myndes: which shall folow you and be with you in the mid tempestes of aduersities which trouble you on euery syde. A meke and a colde minde is the fountayn of all mannes tranquillitie and quietnes. Onely hauing confidence bowe downe your neckes. There is no cause why ye should feare my yoke. It semeth harde and heuy unto the unbeleuers, but unto them which with all theyr hart trust unto the goodnes of god which haue receyued the fyer of the euangelical charitie, my yoke is soft and easye and my burden is light. For the certen and sure hope of rewardes, maketh the yoke plesant: and the ineffable loue towardes god maketh the burden lyght. For what is not sweate and pleasaunt to hym that hath a loue to it? Yf the mynde haue a good conscience and be voyde of all care, yf it haue a certeyne trust of the rewardes of euerlasting life, what shall spryng or rise which can trouble or moue suche a mynde?

And I wil ease you.

For I am meke & lowly of herte.

The

The.xii.Chapiter.

The texte. ¶ At that tyme, Jesus went on the sabboth dayes through the corne, and his disciples were an hungred, and began to plucke the eares of the corne, and to eate. But whan the Pharisees sawe it, they sayde vnto hym: beholde thy disciples do that whiche is not lawfull to do vpon the sabboth day. But he sayd vnto them: haue ye not red what Dauid did whan he was an hungred, and they that were with hym? howe he entred in to the house of God, and dyd eate the shewe breaddes, whiche were not lawfull for him to eate, neyther for them whiche were with him, but onely for the priestes? Or haue ye not red in the lawe how that on the sabboth dayes the priestes in the temple breake the sabboth, & are blamelesse? But I saye vnto you: that in this place is on greater than the temple. Wherfore yf ye wist what this meaneth, I will mercy, and not sacrifice: ye woulde not haue condempned innocentes. For the sonne of man is lorde also of the sabboth daye.

And vpon a certaine daye as Jesus wente by the corne, and his Disciples stirred with hunger, and going before hym, plucked the eares of the corne, and rubbing them with theyr handes, eate the corne: the Phariseеs taking occasion on euery syde falsely to blame them, sayde vnto him: Seest thou not what thy disciples do breking the Sabboth day? Why than doest thou not forbid them sith they do vpon the Sabboth day, that which is not lawfull? Here Jesus so defended his disciples, that they coulde not blame hym, as the aucthour of breakyng of the sabboth day, & teacheth them withall, that suche maner ordinaunces ought to cease as often as necessitie or sum notable profite chaunceth. For the Sabboth day, fastinges, and suche lyke constitucions were not ordeyned for mans hurt, and vndoing, but for his preseruacion and health. Therfore he doth obiect against the Pharisees being skilfull in the lawe, an example out of the law, and that of a man not of the common sorte, but of him whom they counted chiefly to be an honest man and blamelesse. Why (q he) do ye falsely blame my disciples for that they asswage theyr hunger with a small thing, & easie to be goten? Haue ye not red how ye holy Dauid constrained by necessitie, enterprised a greater thing? Who fleing from Saule, when he cam to the citie of Nobe, did eate the holy loaues, which they called the loaues set furth to be shewed, & not onely he, but also his folowers & seruauntes? It is vnlawful for any man sauing onely priestes & Leuites to eate of these loaues: but when he was in daunger for hunger, neyther the priestes feared to shew him these loues, nor Dauid feared not to touch & eate the, as though they had bene prophane & not holy. Yf ye alow the doing of ye priest Abimaleche: yf ye disalow not the doing of the prophet Dauid: why doe ye reproue my disciples for a thing much lesse to be regarded? For what a smal worke is this to plucke vp the eares of corne being at hande and to eate the corne rubbed out with your handes? Besides this ye law itself comaundeth the sabboth to be broken. For the priestes in the temple killing ye beastes on ye sabboth daie, & exercising the bucherly office gathering to gether a pile of wood and setting it a fier, plucking of the skinne, cutting them in pieces, & sething them, breake not they the sabboth daie? the law suffereth no worke

[Margin notes: Haue ye not red what Dauid did. &c. — Or haue ye not red in the law. &c.]

to be done and yet the sacrate priestes doe exercise alse these fowle workes in an holy place, upon the sabboth day. Ye know that these thinges be done, and ye doe allowe them for this, because they make for the use of the temple. If the authoritie of the teple be so greate that the worke which is bestowed upon it, doeth not breake the sabboth daye, this I saye unto you: Here is one of greater authoritie than the temple. They that doe seruice unto him, ought more to be excused from the blame of breaking of the sabboth daye. If they breake not the sabboth day which laboure in the sacrifices of Moyses: muche more oughte they to be excused that serue and wayte upon the ghospell, whiche is a sacrifice moste acceptable to god. He that did ordayne the sabbothe daye maye also take awaye the sabbothe, and he that ordeyned the sabbothe daye, did ordaine it for mans sake, and contrary wise he made not man because of the sabboth daye. It is mete therfore that the keping of the sabboth daye geue place to the profit and commoditie of man, and not man to perishe because of the sabbothe daye. If sacrifice be made so muche of, that whoso attendeth upon it, maye blamelesse breake the sabboth daye, why holde ye not him excused, which by a necessarie benefyte helpeth his neyghboure upon the sabbothe daye? For God confesseth that he estemeth more this kinde of sacrifice, than if a man offer up to him a beast. For he sayeth by his prophete Osee. I desyre mercy and not sacryfice: And the knowledge of God, more than brent sacrifice. Ye take upon you to be learned in the lawe, and yet this is wrytten in the lawe, which if ye truely understode, ye woulde neuer haue blamed them that be blamelesse, for a lyghte matter, and noysum to no man. For there be certayne ordinaunces not that they be good or yll of themselues, but y^t by sum meanes they be profitable towardes godlines, & do rather sygnifye, than bring or geue holines: as be kindes of meate, the colour or fashion of garmentes, or the stuffe that they must be made of, fasting, and holy dayes. These thinges we muste not so superstitiously obserue and kepe, that for them we omit and let passe thinges that be of themselfes and euer good, or doe those thinges which be of themselfes and euer yll. Aduoutrye, homicide backbyting and enuye, be euer yll and wicked: And yet they that be of the pharisaicall religion, doe lesse abhorre from these thinges than from the breakyng of the sabbothe daye. To helpe thy nedy neyghboure is euer godly and holye, and yet the Phariseys under the colour of keping of the sabboth daye, suffer theyr neyghboure to be greued and vexed.

But I saye unto you. &c.

Wherfore yf ye wiste what this meaneth. &c.

¶ But he departed thence, and went into theyr Synagoge. And beholde there was a man hauyng a withered hand. And they asked hym, saying: Is it lawfull to heale upon the sabboth dayes? That they myght accuse him. And he sayde unto them, who emong you shall haue a shepe, and if it fall in a pitte on the sabboth dayes, will he not take it and lift it out? Than how muche better is a man than a shepe? Wherfore it is lefull to do a good dede on the sabboth dayes. Than sayeth he to the man: stretch furth thy hande. And he stretched it furth. And it was restored unto health lyke as the other. The texte.

This daungerouse superstition, Jesus Christe studied clearely to plucke out of the myndes of his disciples. Therfore to the intet he might beate the same into y^e mindes of all men by a more manifest example, departing from this place, he returned into theyr Synagoge, minding to take the to witnes whõ he knew to be chiefly infected with this disease. And behold furthwith

there

And behold there was a mã hauyng a withered hande.

there was geuen hym occasion of a myracle. For there was one in the multitude which had a lame and a withered right hande. Now the Phariseis sekyng after an honest quarell to accuse Jesus, marked him whether he would heale the man vpon ẏ sabboth daye, which a litle before defended thapostles where as they were blamed for breakyng of the sabbothe daye. But Jesus minding to declare vnto all men that their accusemente came not of religiõ but of enuie, commaunded the man with ẏ lame hande to cum furth before them, that the fault mighte appere vnto them all, to thintent they myght be moued with pitie toward the miserable man, whiche had that membre dead and vnprofitable, that is moste necessarye for a poore man. But before he healed the man, not ignoraunt what the Phariseis thought, he demaunded of them this question. Is it lefull to heale a man on the sabboth daye? And whether is it more tolerable emong you to do good to a man or to do yll, to saue a man or to destroye hym? For he destroyeth hym, who whan he maye saue hym, doth not saue hym. But they all helde theyr peace, least the people should thynke thẽ cruell, yf they should saye, it were not lawfull to helpe and succoure a miserable man on the sabboth daye, or leste they shoulde lese theyr occasion to blame Jesus, if they had answered it had been lawful.

And thei asked him. &c.

They therfore saying nothyng, Jesus hymselfe bringing furth an example lesed the knot of the question. Whiche emong you (q he) shall be founde so religiouse & deuout a keper of the sabbothday, that if it chaunce one of his shepe to be in daunger, by falling into the dyke on the sabboth daye, will he not put to his hande furth wt to plucke her out? If auarice can do so muche with you, that ye had rather breake the sabboth daye, than to diminish your substaunce by one shepe: howe muche more ought charitie to preuayle, and obtayne of you, to helpe your neyghboure on the sabbothe daye, whiche is farre better than a shepe? It is manifest therfore (I repo rte me to you) to be lawfull to helpe your neyghbour with a good turne vpon the sabboth day.

Who emong you shall haue a shepe

Than saieth he to the manne.

But whan Jesus perceyued that theyr enuy woulde not be mitigated neyther by these wordes, nor by the sight of the miserable man, and that they wold not be moued by so euident and playne reason, casting his ies about, taking it greuously and being sory for such great blindnes of theyr heartes, he turned vnto hym that had the drye and withered hande, and sayde: Put furth thyne hand, and at that worde he put furth his hand as plyaunt and nimble, as the other was.

The texte.

¶ Than the phariseis went out, and helde a counsayle agaynst him, howe they myght destroye him. But Jesus whan he knewe it, departed thence, and muche people folowed him, and he healed them all, and charged them that they shoulde not vtter hym: that it might be fulfilled which was spoken by Esaye the prophet, who sayeth. Behold my sonne whome I haue chosen: my beloued in whome my soule hath much delyght. I will put my spirit in him, and he shall shewe iudgement vnto the Gentyles. He shall not stryue nor crye, neyther shall any man heare his voyce in the stretes. He shall not breake the brosed reede, and he shall not quenche the smokyng flaxe, tyll he send furthe iudgemente vnto victory, and the gentiles shall trust in his name.

The phariseis driuen into a rage by this so notable an acte, whẽ they perceyued that they had loste an occasion to accuse Jesus, departing out of the synagoge, and leauing the multitude whom they perceiued to beare a good mynde vnto Jesus, consulted secretly with the Herodianes, which also had

to do with John his disciples, which enuyed ẏ glory of Jesus, by what meanes they myght rydde Jesus out of the way. They had nowe a wyll toward murder, and nothyng lacked but a meete occasion. But Jesus not ignoraunt what they intended, withdrewe himselfe from that place, leste he myght seme to haue geuen sum occasyon of extreme delyng to the rageyng and furyous men. He myght haue spytefully represse them, he myght haue ouerwhelmed them with miracles, he myght haue destroyed thẽ also, but myndyng to show the euãgelycall mekenes, he gaue place to theyr rage & furye yf perhappes they woulde relent and repent: and thus farre he gaue place unto them, that neuertheles in other places he distrybuted his heuenly doctryne unto the multitude, whiche folowed him thicke and threfold, and as many sycke men, or otherwise myserable as were brought unto hym, he healed them. For his tyme was not yet cum: the ghospell was not yet sufficiently spred abrode. Wherfore he gaue place to them, not to prouyde for him selfe, but to take from them thoccasion of a wicked dede, and to teache withall, that the wysdom of the ghospell ought not to be defended against the disobedient with threateninges, wt checkes or contencions, but with mildenes and mekenes. Therfore he commaunded the multitude that folowed him, that they shoulde not disclose him, lest the rumour spreading abrode, the Phariseis might be stirred more and more. Neyther was this thyng doen by chaunce, but it was prophecied nowe longe before by the Prophete Esay that it should so cum to passe: In the wrytinges of the whiche prophete the Father doeth discrybe and set furth the victorye of his sonne, obteyned thorowe mekenes, and the saluacion of the ghospel, translated to the Gentyles, for the pertinacye and stubbernesse of the Jewes sufficiently knowen to all men. Beholde (sayeth he) my sonne whome I haue chosen before other: behold my dere beloued, in whom my soule is delited. I wyl geue unto him my meeke and gentill spirite, by thinspiracion wherof, he shall shewe iudgement, not onely to the people of Israell, but also to all nacyons. He shall not doe this tumultuously or violently. For he shall not chyde nor shall not crye oute against them that be contencyouse. No manne shall heare his voice in the stretes, as they be wonte that warre with the tong. He shal geue place to the inuincible malice, but he shall endeuour to bryng all unto saluacyon. He shall geue none occasyon to the yll of theyr incurable distruccion, but he shall saue all, yf by any meanes they can turne them selues unto the better. He wyll not despise the weake, he wyll not despise the feable, in whome there shall remayne any good hope: he wyll cherysshe them, rather than oppresse them. He wyll not breake the browsed reede, and he wyll not quenche out the smokyng flaxe, untyl the truth of itselfe, by the processe of time, haue the hygher hand, & untyll the madnesse of the wycked thorough theyr owne default breake out so farre, that all men may perceyue, that they be worthely repelled and cast away. Than the gentyles shall enbrace his doctryne, whiche the Jewes despised, and put theyr truste in him, whom the Jewes refused to truste.

And the people folowed him and he healed thẽ all.

And charged them &c.

That it might be fulfilled whiche was spoken by Esaye, &c.

¶ Than was brought unto him, a blynde and dumme man, vexed with a deuyll: and he healed him, insomuche that the blynde and dũme, bothe spake and sawe. And all the people were amased, and sayed: Is not this that sonne of Dauid? But whan the phariseis heard it, they sayed: This felowe dryueth not out deuils but by the help of Beelzebub the prince of deuils. But whan Jesus knew theyr thoughtes, he sayed unto them: Euery kingdome deuided against it selfe shal be broughte to naught. And euery citie or house deuided against it selfe.

The text.

selfe, shal not stand. And if Sathã cast out Sathã, he is deuided against him selfe. How than
The texte. shall his kingdom endure? And if I caste out deuils by the helpe of Beelzbub , by whose helpe do your childer cast them out? Therfore they shall be your iudges. But if I cast out deuils by the spyrite of God, than is the kingdome of God cum vnto you. Or els how can one enter into a strong mans house and spoyle his iewels except he first binde the strong man, and than spoyle his house?

It chaunced in the meane tyme that emong many whome he healed, they offered vnto Jesus one that was possessed with a deuyll, whiche had taken from the wretched man bothe his iyes and his tong. Jesus commaunded the deuil to departe: he departed, ⁊ forth with the moste miserable mã was wholy restored, in suche wyse ẏ bothe he sawe and spake. The multitude was amased at that so great a matter, and nowe suspectyng him to be Messias, they spake emong them selues. Is this that sõne of Dauid, whom the prophetes dyd pro-

This felow driueth out deuils, ⁊c.

myse? Whan the phariseis hearde this voyce of the people, they sette not vpon Jesus himselfe, of whome alwayes they had the worse, but they endeuoure to withdrawe the heartes of the multitude from the honoryng and veneration of him. It can not be (ꝙ they) that this is that sõne of Dauid as ye suppose. For he shall cum borne vp and mayntayned by the power of God. He casteth not out deuils by the helpe of God, sith he is wicked and a breaker of the sabboth

But whan Jes9 knewe their thoughtes ⁊c.

daye, a glotton, and a drunkard, ⁊ a companyõ of the publicanes, but by thelpe of Beelzebub the prynce of deuilles. Now Jesus although he hearde not their voyce, yet knowing bothe what they thought, and what they spake to others, turning vnto the Pharyseis, so ordereth his answer, that by manifest reason he reproueth their madde railing and rebuke, and yet he rayleth not on them agayne, but rather prouoketh thẽ louyngly to embrace theyr health and saluacion. Euery kyngdom (ꝙ he) deuided with inward deuisiõ and discorde, must nedes cum to naught. And euery house striuing with it selfe, with inward disagreeing must nedes fall. And if Sathã dryueth out Sathã, ⁊ yf one deuil dryneth out an other, howe shall his kingdom endure? And how is it likely ⁊ gre-

And if I cast out deuilles. ⁊c.

able all deuilles beyng ennemyes of men, desiring nothyng but the hurt ⁊ destruccion of thẽ, whose healthe miserably they doe enuye, ẏ now they fauour so greatly theyr healthe, ẏ for this cause one deuyll stryueth and fighteth with an other? Now yf I cast out deuilles by ẏ power ⁊ helpe of Beelzebub: these my disciples your chyldre, whõ ye know, by whose helpe cast they out deuylles? for they also caste out deuyls, and yet ye reproue not them, but onely me ye falsely blame: ⁊ yet they haue myght of me to cast thẽ out. Therfore it cã not be that they shoulde chase awaye deuilles in the power of God, and I in the might of Beelzebub, sith they doe it in my name. And therfore men vnlettered ⁊ vnlearned be able to doe so great thynges, because they beleue simply ẏ by the power

Therfore they shal be your iudges

of god I chase awaye deuilles. Therfore theyr godly belefe shall condẽne your vnbelefe, because you desyre rather vniustly to reproue, where as ye myght be godly folowers. And if the thyng it selfe declare ẏ I doe caste out deuilles not by thelpe of ẏ deuill, but by ẏ might of God, ye ought not to doubte any more, but ẏ the sõne of Dauid is cum ⁊ the kingdom of God, sith ye see ẏ the strẽgth of the aduersaryes doth vanish away, whã they which professe the ghospel call vpõ my name. Therfore like as there is a concorde ⁊ agrement emong the deuyls thẽselues to destroye all men: so I which am cum to saue all men, haue no

concorde

concorde nor agrement with them, but deadly dissencion & disagremēt. Hitherto Beelzebub hath exercised his tyranny vpon sinfull men geuen vnto filthye desyres: I taking away the sinnes of men, doe confounde and destroy Beelzebub ẏ Prynce with his whole gard, & I doe restore vnto god through innocēcy, whō he did possesse thorough vnrighteousnes. The thing is done by force, not by any agrement betwene me & the deuils. They feele, & confesse ẏ there is a present power wher vnto they be forced to geue place. Or els howe maye it be ẏ any man might entre into the tower of a myghty man, & take away hys stuffe, vnlesse first he ouercum the mighty man, & lay him in bandes? Than he once kepte vnder whiche was able to resist, he wil spoile the whole house, & as it were cary away his pray. The world is the house of Beelzebub. In this he claimed to him a certeyne kingdome, because ẏ whole world was geuen to ambiciō, excesse, filthy lustes, auaryce, anger, enuy, & other noysom desyres, by the which he is made mighty. I as a mā of more power & valiantnes, haue entred into his kingdom, & ouercūming him haue wun again to ẏ true prince, ẏ which he vniustly did possesse. Therfore there is no agremēt betwene vs: the princes diuers, the kingdomes be diuers, by no bande or leage to be reconciled and made at one.

¶ He that is not with me, is against me: and he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, all maner of sinne & blasphemye shalbe forgeuen mē, but the blasphemye agaynste the spirite, shall not be forgeuen men. And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen him. But whosoeuer speaketh agaynst the holy gost, it shal not be forgeuen him, neyther in this worlde, nor in the world to cum. Eyther make the tree good, and his fruite good, or els make the tree euill, and his fruite euill. For the tree is knowen by his fruyte. O generacion of vipers, howe can ye speake good thinges, whan ye your selues are euil: for out of the aboundaunce of ẏ heart, the mouth speaketh. A good man out of the good treasure of the heart, bryngeth furthe good thynges. And an euill man out of the ill treasure bringeth furth euill thynges. But I saye vnto you, that of euery ydle worde that men shal haue spoken, they shall geue account in the daye of iudgement. For of thy wordes thou shalte be iustifyed, and of thy wordes thou shalte be condemned. The texte.

He that will be grafte in the kingdome of god, must withdrawe him self from the kyngdome of Beelzebub, and must fight against him in my tentes. No man can be at peace with god, vnlesse he be at war with the deuyll. I take goddes parte, and not Beelzebubs. Therfore whoso is not in my tētes, is my enemy, and aduersarie. And whoso healpeth not me in gatheryng together, is agaynst me in scateryng abrode. See that ye ioyne your self to the better parte. It is better to obteyne health in the kyngdome of God, than euerlastyng death in the kyngdome of the deuil. Ceasse from seruing of sinne, and the deuil shall haue no power ouer you. God wyll receyue them to his kyngdome that run from him, and wyll not impute the synnes of the former life, be they neuer so outragiouse, vnto suche as be penitent. Thys onely is to be obserued that no man blynded with enuy, and peruerted wyth malice, withstande the glorye of god agaynst hys owne conscience: and where as he seeth with his iyes the diuine power by manifest signes and wonders, to be opened to the worlde, that he attribute it not to the spirite of Beelzebub. Wherfore this I assure you, whatsoeuer is done by worde or dede, shall be remitted vnto men, so that they repent them. God doeth easyly forgeue that whiche by any meanes is veniall and pardonable by the reason of frayltie of mans nature.

But yf any man speake blasphemy against the spirite of God whose manifest power he seeth of his playne workes, he shall scarcely finde pardonne and forgeuenes. And whoso speaketh blaspheмy against the sonne of man, whō he despyseth for the weakenes of his fleshe, he shall be pardoned, because errour and ignoraunce mixte with his doyng, doth exclude peruerse and set malice. But who so speaketh blasphemie against the holy gost shall vneth obteyne pardon and forgeuenes eyther in this worlde, or in the worlde to cum. This thyng spake Jesus to thintente he woulde feare the Phariseis from theyr obstinate frowardnes, because whā they sawe and perceyued that those thynges whyche he dyd, could not be doen but by the spirite and the myght of God, yet they moued with enuy resisted ẏ glory of god, and ascrybed his myracles vnto Beelzebub, whose spirite they sayd wrought in Christ. Whan after common reasō (sayth he) the tree is knowen of the fruite, why do ye blame the tree, sith ye cannot but allowe and commende the fruite? The miracles whiche I worke, ease and releue the miseries of men: they hurt no man, they be not done for vayne ostentacion and glory, or for gayne & lucre but to do good & to healpe. No man can deny but this is good, freely to do for them that be in affliction. Why therfore saye ye that that whiche is good of it selfe, cummeth from Beelzebub, who by your owne iudgement is all naught? If ye wyll hyde the blindenes of your myndes, ye must speake thinges that maye stand together, nowe the thinges whiche ye speake, agree not together after the common iudgement of men. Therfore eyther make the tree good and his fruite good, or els make the tree ill & his fruite ill. Eyther graunt that I am moued with a good spirite, wheres ye graunt that my workes be good, or els say that my workes be ill, that your saying maie appere probable, where ye say that I haue the spirite of wicked Beelzebub. And yf my doinges be suche that ye must nedes cōfesse that they be good, ascribe not good thinges to an ill authour. Ye kinred of vipers, yll men sprungyng of ill parentes, coniecture and iudge ye by your selues: Do ye not speake euen as ye be? and do not your workes declare what spirite ye haue? Ye enuy the glorye of god, and falsely blame hys spirite. From whence cummeth so pestilente fruite, but of an euil tree? For as it can not be that a wilde tree should bring furth gentill fruit, and that a tree of poysoned iuyce should bring furth holsom appulles: euen so how can ye speake well sith ye be ill? For as the fruit taketh his taste and verdoure of the iuyce of the roote: so communicacion ryseth of that whiche is hyd in the harte. Lyke as a good manne bryngeth furthe good thinges out of the good tresure of his harte: so the yll man bryngeth furthe yll thinges out of the euill tresure of his harte. Whose hart is replenished with godlines and charitie, they speake wordes whiche sauour of that that is in the harte. Whose harte is replenished with enuie, pryde, and auarice, they vse suche communicacion, whiche by the mouthe doeth vtter the affection of the harte. Men shal be estemed before god not onely of their deedes, but also of theyr wordes. An ill thought is pestiferouse and noysome onely vnto the thynker, but yl talkyng doeth powre out the poyson of the hart emongest many. The tonge therfore must be refrayned, not onely from outragious blasphemyes, from skolding, chiding, and backbiting, and vncleanly communicacion, but vtterly from all thynges wherof cummeth none honest profit or commoditie. Yea I saye vnto you that man shal render a counte in the day of iudgement not onely for fylthy

Eyther make the tree good & hys fruite good &c, [margin note]

talkyng,

talkyng, but also for euerie vayne, idle, and vnprofitable worde that they shal speake. For theyr wordes also shalbe taken and accounted for dedes. Of thy wordes eyther thou shalt be iudged good, yf good wordes issue out of a good harte, or thou shalt be condemned as vniust, yf yll wordes issue out of an yll harte. And here vnderstande ye the perfect iustice of the kingdom of heauē, far passyng the iustice of Moyses lawe. For that lawe punisheth onely the manifest blasphemy agaynst god: here shal be punished also any reuiling or taunte against thy neighbour, and not only the noysome and perilouse saying, but also the idle and vayne worde. For that whiche is vnprofitable on the tree, is the burden of the tree and not the fruyte: and therfore it is noysum, because it occupieth the time and the eares of the hearer without any fruite or profytte, wheras the toungue is geuen for this intente, that therwith we should profite our selues and our neyghboure, and that with this member we shoulde celebrate and magnifie the glory of God.

¶ Than certayne of the Scribes and phariseis asked hym saying: master we wyll see a signe of the: but he answered and sayed vnto them: The euyll and aduoutrous generacion seketh a signe, and there shall no signe be geuen to them, but the signe of the prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the harte of the yearth. The men of Niniue shall arise in the iudgement with this nacion, and condemne it, because they amended at the preachyng of Jonas: Beholde here is one greater than Jonas. The quene of the south shall rise in the iudgement with this generacion, and shall condemne it. For she came from the vtmost partes of the world, to heare the wisdome of Salomon. And behold in this place is one greater than Salomon. The texte.

Certayne of the scribes and phariseis whan they had hearde these thynges dissemblyng the rage of their myndes, go vnto Jesus with more gentyl wordes, as though they woulde now beleue him, if for theyr sake he would shewe sum miracle, worthy and meete for them and also for hym, who chalenged to hym the spirite of god, and had alwayes in his mouthe the heauenly father. Master (quod they) we whiche be not of the common sorte, but learned men, desire of you to see sum notable signe from heauen, whiche maye declare that ye be derely beloued of god, and that ye do that thyng whiche ye do by his power and might. But Jesus knowyng theyr subtill thoughte and obstinate malice, whiche requireth a signe for none other intent, but to take a newe occasion hereby falsely to accuse hym, chiefly sith it is more easie to pycke a quarell at those thynges whiche be showed from heauen, than at those thynges whiche appeare before the eyes, be heard with eares, and touched with handes: not bearyng so great frowardnes, but in maner turning from them, and takyng it angerly (as it were) with himselfe, made answere, saying: O naughtye and counterfeit nacion, whiche doeth glorye that they haue god to theyr father, which doeth crake of her progenitoure Abraham, where as it foloweth rather them whiche forsakyng God, wurshipped the golden calfe: whiche styrred sedicion agaynst Moyses: whiche murmured in the deserte, whiche killed the Prophetes: where as it declareth that it hath Beelzebub to her father, with whose spirite beyng replenyshed, it doeth rebell agaynst the spirite of God. The euill and aduoutrous, &c.

But it shall haue no signe geuen from heauen, whiche it maye calumniate and reproue, and whiche it is vnworthy to haue, for as muche as it is

wholly sette and geuen to the yearth, but once there shalbe a sygne geuen to it out of the yearth, whereby it maye be ouercum and vtterly perysshe, yf it wil not conuerte. This nacion meruayled at the myracle of the Prophete Jonas, whiche swalowed vp of a beast in the sea, was restored againe alyue after thre dayes. This shalbe a sufficient sygne for them, yf they maye see hym reuiue agayne by the diuine power, whome by theyr malyce they haue slayne. This myracle shortly shalbe shewed vnto them, whiche they wyll falsly slaunder. For lyke as Jonas wyllyngly delyuered hymselfe to death, and was receyued of the beast of the sea, and was in her belly three daies, and three nyghtes, and beyng paste hope of all menne, by and by throughe the healpe of God was restored alyue: so the sonne of man shall be dead in the harte of the yearth three dayes and three nightes. By this figure and darke example, Jesus signified his death and buriall, and furth with his rysyng from death. And he added: As Jonas was to the Niniuites: so am I to you. He tolde them that the vengeaunce of god, and the distruction of theyr citie was at hande, vnlesse they would repent: I declare the same vnto you all. But the Niniuites whome ye dispise as heathen and ydolatres in comparison of you, shall ryse in the iudgement of God, and shall declare you worthely to be dampned in comparison of them. For they although they were synfull, yet beyng afearde at the threatnynges of the prophete, humbled themselues vnto penaunce. And behold: here is one greater than Jonas, whiche preacheth to you in vayne.

For as Jonas was thre dayes. &c.

The men of Niniue shall arise. &c.

The Niniuites were people farre from the worshyppyng of God, Jonas vnknowen and symple and meke came vnto them. No man commended hym, or tolde before of his cummyng, he shewed no miracles, he allured vnto hym no body with benefite, he promysed no great thyng. Onely he threatned vndoyng and destruction, and he preached no lenger than three dayes. I being promysed by thoracles of the Prophetes, so often cōmended by the testimonye of John, by the testimonye of the father, beyng your countreyman, beyng cum also of the same parentes of whome ye glory and crake: haue taught you now so long tyme, testifying by so many miracles, that my doctrine is not vayne: haue holpe so many with my free benefites, and do not thunder sore threatenynges, but of myne owne accorde promyse forgyuenes of all synnes: I offer euerlastyng felicitie of the heauenly kyngdome: yet it is sayed that I haue the spirite of Beelzbub: I am layed at with deadlye deceytes, so farre ye be from bendyng and bowyng to true penaunce. Furthermore the quene of Saba, shall rise in the iudgement to the reproche and condemnacion of this generacion, because that she by the reasō of tydynges brought far of, leuing her kyngdome and her countreye, toke a long iourneye vnto Salomon, not moued by any feare, but only for the desire of wisdome. And she did not only cum to Salomon, but also she brought with her great gyftes. And beholde, there is one in this place greater than Salomon. For what lyke thyng did Salomon to the thynges whiche ye see me do: or what lyke thyng taught Salomon? And yet ye put me to al kynde of rebukes, whiche of myne owne accorde bryng vnto you the doctryne of the gospel, whereby ye maye be saued: furthermore also, ye go about to do me more grieuouse displeasures whiche am beneficiall vnto you. But the greater the wonders and benefites be, whereby ye be prouoked vnto penaunce: the greuouser shall your punishment be, vnlesse ye repent in tyme.

The quene of the south shal rise. &c.

¶ Whā the unclene spirite is gone out of a man, he walketh through dry places sekyng rest, and fyndeth none. Than he sayth: I wil returne into my house, from whence I came. And whan he is cum he fyndeth it empty, & swept & garnished. Than he goeth & taketh unto him seuen other spirites worse than himself, and so entereth in, and dwelleth there. And the ende of that manne is worse than the begynning. So shall it be also unto this frowarde generacion.

Further what thing should chaunce unto them, and into what blyndenes the people of Israel should cum, and how miserably it should be handeled of the princes of Rome, and how it shoulde be bannished through out ẏ worlde, eiected and dispised of al nacions, Jesus had rather to signifye by a certayne darcke example, than to declare it manifestly. And he taketh a similitude of a man whiche was possessed of a deuill, who whereas he was once deliuered and restored to his right mynde, afterwardes by his owne defaulte receyuing the deuil againe, was more greuously vexed, than he was before. Whā an unclene spirite (q̄ he) goeth out from a man, beyng banished from his olde hospital, he walketh in dry and baren places sekyng rest and findeth none. Than sayth he with himselfe, I wil returne into the house from whence I went, where when he cummeth, he findeth it decked and clensed, but without any geast. Than he seyng that there is a place and not occupied of any other, not beyng content to returne thyther hymselfe alone, he taketh unto him seuen other spirites worse than himselfe, whiche entryng into the house together, make theyr dwelling there. And it cūmeth to passe, that the man is more greuously vexed than he was before. So shall it happen to this ungraciouse nacion. By this similitude Jesus noted the obstinate and wilful malice of the people of Israel, fallyng backe oftentymes to theyr olde maners. In tymes past they serued and folowed the deuilish vyces and desires. It was sumwhat delyuered by the law and the Prophetes, but returned often agayne to her owne manner and disposicion. It retourned to Idolles, it did sacrifice in the woodes, it killed the Prophetes. It was redressed and amended through afflictions by Pharao in Egypt, by Nabuchodonoser in Babilon, and by diuerse other calamities and miseries. Finally prouoked of the sonne of god so many wayes, hath not onely renewed, but also farre exceded al the wickednes of her forefathers, not onlye craying the harmelesse and the well doer wyth al kynde of spytefulnes, but also driuyng him unto the crosse and passion with false accusementes. Whereof a certayne monstruous blyndenes and seuen tymes more miserable than the blyndenes of theyr fathers, hath possessed theyr hartes, and therfore they shal be more cruelly handled and destroyed than they haue bene hitherto.

The texte.

¶ And when he yet talked to the people behold his mother and brethren stode without desyring to speake with him. And one sayed unto him. Beholde thy mother and thy brethrē stand without desiryng to speake with the. But he answered and sayed unto him that had told him. Who is my mother, or who be my brethren? and he put furth his hande towarde his disciples, saying: Behold my mother and my brethren. For whoso doeth the wil of my father whiche is in heauen, the same is my brother and syster and mother.

The texte.

As Jesus spake these thynges to the people, there came the mother of Jesus with certayne of his cosens whiche desyred to speake with him. But when they could not cum unto him for the multitude beyng so thycke, and standyng aboute the doores of the howse, a voyce passyng ouer from

one to another, a certayne man interrupted the communicacion of Jesus, and tolde him that his mother and his brethren were at the doore whyche desyred to speake with him. But Jesus offended wt this importunitie & troublesũnes, and wyllyng also to teache that suche affeccions shoulde be passed litle vpon, as often as the matter of the ghospel is in hande, and that the kinred of the myndes ought more to be regarded than the kinred of the bodies, whiche is gotten by vertue and not by the nerenes of bloud, the whiche also is more large than the other, he answereth him whiche interrupted him: Who is my mother and who are my brethren? I being occupyed aboute the heauenly busines knowledge no mother nor brethren, ioyned by carnall affinitie: wherof sum be far of perchaunce in hartes. And holdyng out his hande towardes his disciples, whiche syttyng nere receyued gredely in sylence his wholsome doctrine, yf ye wyl knowe (ꝙ he) my verye true kynsfolkes whiche be most dere vnto me, these be my mother, my sisters, and my brethren. Here is no dyfference of kinde or of age, no respect of kinred. Whosoeuer doth obey the wil of my father which is in heauen, he is my mother, he is my sister, he is my brother. I esteme highely the spirituall and not the bodily affinitie. This affinitie euery man maye come by. Euery man like as he is moste obedient vnto my fathers wyl: so he is moste neere and moste deere vnto me.

¶ The .xiii. Chapter.

The texte. ¶ The same daye Jesus went out of the house, and sat by the sea syde, and muche people were gathered vnto him, insomuche that he went and sat in a shyp, and the people stode on the shoore. And he spake many thynges to them by simylitudes, saying: Behold the sower went furthe to sowe. And as he sowed, sum sedes fell by the waye syde, and the foules came and deuoured thẽ vp. And sum fell vpon stony places where they had not muche yerth, and anon they sprong vp, because they had no depenes of yearth. And when the sunne was vp they caught heate, and because they had no roote they wythered awaye. Agayne sum fell emong the thornes and the thornes sprong vp and choked them. But sume fell into good ground and brought furthe fruyte, sum an hundreth folde, sum sixty fold, & sum thirtie folde. Whosoeuer hath eares to heare, let him heare.

At the same tyme whan Jesus sawe that ye place was not able to receyue suche a multitude, he went out of the house to the water syde. And whan he came thyther, he satte vpon the banke, teaching the people whiche gaped after his doctrine insaciablye. Further when he sawe the multitude so great and thicke, that they thrust him, and pressed him: and to thintent he might be at more libertye from the people, he entred into a ship, and spake out of that as out of a pulpit, to the people standyng vpon the banke. For so he myght be both better sene and better heard of many, because the sande of the bancke and the brynke of the bancke, made as though it were a round auditory.

And he spake to them many thynges in similitudes. And because in that multitude euery man had not one mynde, he shewed and sette furthe many thynges vnto them by darke similitudes, eyther because thys maner of speakyng is familiar and commonlye vsed of the prophetes or because it is most meete and conuenient for to teache and to moue the myndes of the people, because that comparison taken of thynges that be well knowen and perceiued also of them that be vnlearned, by and by toucheth and moueth euerye one: or because by this feate and pleasaunte manner of speakyng, thinges that be spoken both crepeth into mennes myndes more pleasauntlye and

lye and stycketh more surely: or els because that this manner of monicion slaunderyng no manne, but secretly by similitude touching euery mannes conscience, is wonte commonly lesse to offende. And fyrste of all he setteth furth a parable signifying that many on euery syde come running to the preachyng of the ghospell, and yet fruyte springeth not in them al: whiche chaunceth not by the fault of the teacher, but by the fault of the hearers. Nor lyke fruyte sprryngeth not in all the hearers, but accordyng as euerye man bryngeth a mynde voyde from worldlye cares and desyres: so is the fruyte of the worde that is heard of him greatest. Therfore exhortyng to geue audience, he putteth furthe this parable, saying: The sowyer went furth to sowe his sede, and as he casted his sede abrode, certayne cornes fell by the waye syde, and because they were bare and vncouered, the byrdes came flying and eate them vp. Agayne other sum fel in the roughe and stonye places, whiche when they were not depely couered with yearth, because of stones that letted them, nor could not take roote depely ynough, they sprang vp shortely and before theyr tyme, throughe the warmnes of the sunne, because ther was not muche yearth to kepe them couered vnto theyr time, nor no deepe roote to minister humoure and moisture. Agayne other sum fell into the thornye grounde, and by the reason of increase of thornes, they were kept downe and choked and could not ryse nor spryng vp at theyr libertye. Further other sum fell vpon a good and a fruitful grounde, and sprynging vp luckely brought furth fruite yet not al alike but accordyng to the goodnes of the grounde: sum an hundreth fold sum threscore folde, some thyrty folde as muche: so that of one sede sprang an eare that bare an hundreth cornes: of another that bare three score, of another that bare thirty. Jesus speaking these thinges did not as than explicate and declare the darke riddel and similitude, but leaueth it to euery manne to coniecture and thinke vpon in his minde. Onely he made an exhortacion that they that had meete eares should heare the parable diligently.

¶ And the disciples came and sayed vnto him: Why speakest thou to them by parables? he aunsweryng sayed vnto them: It is geuen vnto you to knowe the misteries of the kyngdome of heauen, but vnto them it is not geuen. For whosoeuer hath, to him shalbe geuen and he shalbe made more aboundaunte. But whosoeuer hath not, from him shal be taken that also whiche he hath. The texte.

But an other tyme when the disciples had Jesus alone, they went vnto him and asked him why he spake vnto the people by darke and obscure simplitudes. Unto whom Jesus aunswered on this wyse: because as yet they yelde not themselues mete to haue the truthe opened vnto them, by the whiche certayne of them among the multitude be not onely not the better, but also be pricked and styrred to be the worse. Wherfore I vtter vnto them like manner of preachyng as they bryng hartes to heare. They wil not vnderstād thinges that be most manifest. I do inuolue and wrappe my language wyth darkenes, that by suche meanes I maye prouoke them to the desyre of learnyng and searchyng. But ye whiche receyue symplye and desirouslye the thyng that is geuen, ye are worthye to be partakers of the more secrete thynges concernyng the wysedom of the ghospel. For vnto him that hath, it shall be geuen that he maye haue aboundantlye, but vnto hym that hath nothing, nothyng shall be added, insomuche that he shal be also spoyled of that whiche he semed for to haue. In other thynges it is a cruell thyng to spoyle hym that is nedy: Here because pouertie cummeth through the defaulte of the nedy it is mete and righte

to take from the vnkynde manne. We bryng and offer freelye certayne principles of heauenly Philosophy, and that accordyng to the capacitie and simplicitie of the myndes, as castyng certayne seedes, whiche whoso receiueth desirously, truly he prouoketh vs to commit mo thynges vnto hym. Contrarywyse whoso dispiseth and rejecteth that whiche is geuen freelye, and turneth it to occasion of more yll, is he not worthy to be spoyled of that whiche he had vnworthely?

The texte.

¶ Therfore speake I to thē by similitudes, because they seyng, se not, and they hearyng, heare not: and vnderstande not. And ẏ Prophecie of Esay is fulfylled in thē, whiche saieth: Ye shall heare with your eares, & shall not vnderstand: & seyng ye shall see, and shall not see. For the harte of this people is wexed grosse, & theyr eares be dull of hearyng, and they haue shutte theyr iyes, least at any tyme they should see with theyr iyes, and heare with their eares, and vnderstande with their harte, and be conuerted, and I heale them.

For this cause I speake to thē in darcke parables, because they wyl heare the manifest truth either with no profite, or els to theyr owne hurt. For it cūmeth to passe through their frowardnes, that where as they haue iyes and se manifest tokens, yet beyng blynded with enuy, they se not that whiche they see: And where as they haue eares and heare the trueth that can not be confuted, yet they heare not that that they heare, nor vnderstande not that whiche they heare, although they vnderstande. Truely the saying of Esaye is fulfylled in these men: ye shall heare with your eares and not vnderstande, and ye shall see with your iyes, and yet not see. For the harte of this people is hardened, and they be dull of hearyng, and they haue closed their iyes, least they might see with theyr iyes, and heare with theyr eares, and vnderstand with their harte, and at laste turne vnto me, and I make them whole. Truly these men therfore be infortunate, but not to be pitied though they be very miserable, which wittyngly & wyllyngly seke theyr owne destruccion, and reject their owne health.

The texte.

But blessed be your iyes, for they see: and your eares, for they heare. For verely I say vnto you, that many Prophetes, & righteouse men desired to se those thynges whiche ye see, & they haue not sene: and to heare those thynges whiche ye heare, and they haue not hearde.

Contrarywyse your iyes are blessed, because they see the thynges that we do: your eares are blessed because they heare the thinges that we speake: your hartes are blessed, because they vnderstande the will of my father. This is no meane nor common felicitie, trulye many prophetes, and manye iust and holy men haue desyred to see the thynges which ye see, and happened not to see thē: and to heare the thynges whiche ye heare, and they had not the gyfte to heare them. And they trulye as in a dreame, gessed at the thyng that should cum; whiche ye see before you, and also heare.

The texte.

Heare ye therfore the similitude of the sower. When one heareth the worde of the kyngdom, and vnderstandeth it not, than cummeth that euill one and taketh awaye that whiche was sowen in his harte, this is he whiche was sowen by the wayes syde. But he that receyued the sede, whiche was cast in stony places, the same is he that heareth the worde, and anon with ioye receyueth it, yet hath he no roote in hymself, but dureth for a season: for whā tribulacion or persecucion hapneth because of the worde, byandby he falleth. He also that receyueth sede into thornes: is he that heareth the worde, and the care of this worlde, and deceitfulnes of riches choke vp the worde, and so is he made vnfruitfull. But he that receiueth sede into the good ground is he that heareth the worde and vnderstandeth it, whiche also beareth fruyte and bryngeth furth sum an hundreth folde, sum sixty folde, sum thyrtie folde.

Therfore because your simplicitie and desire of knowledge, deserueth this, harkē ye what ẏ parable doth meane, whiche I put furth of ẏ sower sowyng his sede. There be thre sortes of men, in whō the sede of the word of the gospel

either

either bringeth furth no fruyte, or els bryngeth not to perfeccion, the fruit that
is sprong vp. And the fyrste is moste baren of all. These be they whiche light-
ly and negligently heare the wordes of the heauenly doctryne, and suffer them
not to entre into theyr mindes, nor fasten them in theyr remēbraunce, to thin-
tent they maye be rooted there: but theyr myndes being compassed and fensed
with no desyre nor care, being armed with no purposes agaynst the assaultes
of vayne thoughtes, at euery lyght occasion they suffre that that is sowen, to
be spurned at and troden downe. That perceiuyng the yll and naughty one,
whiche lieth in waite and enuieth good beginninges, byanby sendeth into the
minde, certayne fleyng and waueryng cares, whiche maye destroye the sede
before that it spring vp in grasse, or haue any roote, that they be no better than
yf they had not hearde at all. These be signified by the sede that fell by the hye
waye, where go bothe men and beastes, that is to saye, all maner of cares, af-
feccioñs of kynred and of affinitie, care for common offices, loue, hatred, suspi-
cion, and suche other. These thinges chase awaye the worde of the gospel out But he that
of the mynde, wel nere before it be receyued. Agayne there is an other, whiche receyued ẏ
receiueth (as it were seede) the worde of the gospel with his eares, and grede- seede. &c
ly putteth it into his harte, recordyng and deuysyng with hymselfe, to frame
his lyfe after the rule therof: but because he printeth it not vtterly in the in-
wardes of his minde, but after the fashiō of men he doth that he doth lightly,
with a certayne affection for a time, he nouryssheth the seede that he hath ta-
ken, vntyll it be growen vp to a grasse, and showeth a certayne hope of euan-
gelicall godlines, absteynynge from great sinnes, and floryshing with meane
vertues. But if any storme of persecucion begyn to ryse, and yf for the gospell
sake banishment be offred, or prison, punishment, death, & suche other, whiche
require a stedfast strength of the minde, than as at the vehement heate of the
sunne, they wyther awaye, and vtterly faynte and decay. A figure of this was He also that
the stonie grounde, whiche receyued the sede, and brought it forth in to grasse, receyued. &c
but it was not able to succour and defend it with humour against the heate of
the sunne, for throughe the stones it can haue no depe nor sure roote. Agayne
there is an other whiche gredely heareth the worde of the gospell, and letteth
it depe ynoughe in hys mynde, and kepeth it long, but his minde being intan-
gled and choked with troublesum cares of this worlde, and especial of riches
as it were with certayne thycke thornes, he can not frely folow that he loueth.
Because he wil not suffre these thornes, which cleaue together and be intāgled
one with another emong themselues to be cut awaye, ẏ fruyte of the sede that
is sowen doth vtterly perish. This was signified by the similitude of the sede
whiche was receyued in the grounde full of thornes and briers. Further the
sede that was receyued in the good grounde, signifieth thē, whiche both heare
the worde of the gospell and recorde it with them selues, and fasten it surely
in their remembraunce, and so do powre it in to thaffeccions of theyr mynde,
that they wyll not swarue from it to dye therfore, who also do ryd and dely-
uer them selues from affeccions and filthy cares of ryches, whiche suffre not
the mynde to be free and at libertie, but geue themselues wholy to the heauen-
ly inspiracion. The sede of the doctrine of the gospell is not vnprofitable to
suche mindes. But like as one kinde of wheate bringeth not forthe like fruite Whiche al-
in all groundes, but it spryngeth with lesse or more increase accordyng to the so beareth.
goodnes of the ground: So after the godly desire and capacitie of them that &c.
heare

heare the worde, the fruite of godlines cummeth forth more aboundauntly. By this parable Jesus taught vs, with what studie and desyre the heauenlye doctrine ought to be receyued, if we desire that fruit should spring of it. These thynges Jesus dyd interprete and declare vnto his disciples aparte.

The texte. ¶ Another similitude put he furth vnto them saying: The kyngdom of heauen is likened vnto a man, whiche sowed good seede in his fyelde. But while men slept, his ennemye came and sowed tares emong the wheate, and went his way. But whan the blade was sprong vp and had brought furth fruite, than appeared the tares also. And the seruauntes of the householder came and sayde vnto hym: Syr dyddest not thou sow good sede in thy fielde? From whence then hath it tares? he sayde vnto them: The enuyouse man hath done this. The seruauntes sayde vnto hym. Wylt thou than that we go and wede them vp, but he sayd: naye, least whyle ye gather vp the tares, ye plucke vp also the wheat with them: Let both growe together vntill the haruest: and in tyme of haruest, I wyll saye to the repers, gather ye first the tares, and bynde them together in sheues to be brẽt, but gather the wheate into my barne.

But let vs retourne vnto the order of our former communicacion. The lord Jesus proposed vnto them another parable, to shew them also that there was another poison and mischiefe to be takẽ hede of, yf a man will laye vp pure and fine corne in his barne. For the other ylles do onely hurte the seede lately sowẽ or springyng into grasse. This doth corrupte the corne nowe sprong vp and well growen. This poyson is, whan Sathan whiche could not choke and destroye the seede of the euangelicall doctrine with flying, wauering, and ydle thoughtes, nor with troublesome persecucions, nor with carefulnes of riches, honours and like thynges, wherwith mannes life is entangled, goeth aboute to infecte it by false Apostles and wicked Bysshoppes and Heretikes, whiche wresteth and wryeth by subtyll interpretacion, the heauenlye doctryne after their lustes and desires, and myngle true thynges with false, and sincere and pure thynges with viciouse and fawtie. The parable is after this sorte. The kyngdome of heauen (q he) is lyke vnto an husbandman, which beyng a good husband, sowed good seede in his fielde. But his seruaũtes beyng a slepe, there came priuily a certayne aduersary, whiche bare the husbande manne no good will, & because he could not in ye nyght take awaye the seede which was now layde safely in the groũde: he vseth crafte and decepte to hurte it. He scattereth and mengeleth with the wheate that was sowen, the vnprofitable seede of cockelles, and this doen he went awaye. First no man perceyued this deceite. But whan the seede was nowe sprong vp into grasse, and the stalkes were laden and burdened with eares: than at length the cockells growyng vp together, (their vnlikenes vtteryng or shewyng them,) began to appere. Than the seruauntes marueylyng how this should cum to passe, go vnto the husbande man. Master (q they) dyddeste not thou sowe good seede in the fielde, how is it than that cockelles be mengled with them? But the master suspectyng who was authour of the shrewde turne, sayth: Myne aduersary did this, whiche beareth me so euyll wyll, that he hath a pleasure to hurte me, thoughe he haue no profit hymselfe therby. Then spake the seruauntes: wil ye than that we go and gather the cockelles and cleanse the corne? The mayster sayth: In no case least peraduenture as ye plucke vp the cockelles vnaduisedly, ye plucke vp also therwith the wheate that groweth nere by. Suffer the wheat to grow together with the cockelles vnto haruest tyme. Than wyll I commit this matter to the haruest folkes, that before they mowe and cut downe, they shal first gather the cockelles and bynde them together a parte in bundels for to feede the fyer, and afterwarde laye vp and couche the cleane wheate in my barne.

¶ Another parable put he furth unto them, saiynge: The kyngdom of heauen is like to a grayne of mustarde seade, whiche a man toke and sowed in hys felde, whiche is the least of all sedes. But whan it is growen, it is the greatest emong herbes, and is a tree, so that the birdes of the ayer cum and make their nestes in the braunches therof. The texte.

Agayne Jesus minding to showe by a similitude how that the Philosophy of the gospell first in apperaunce abiecte and homely through the ignominy, and slaunder of the crosse, being as it were planted by a fewe unlearned men, should by litle and litle through the strengthe of the truth, grow to suche might and power, that it should go ouer all the worlde, and should embrace all kynde of mẽ, proposed this riddel and similitude. The kingdome of heauen (qd he) is lyke unto a musterde seede, whiche a certayne man toke and sowed in his felde, whiche of it selfe is lest emong al pulse. But whã it is growne up, it is greater thã al kyndes of herbes and riseth up as bigge as a tree, insomuch that the birdes make their nestes in the bowes therof.

¶ An other similitude spake he unto them: The kyngdome of heauen is like unto leuen, whiche a woman taketh, and hydeth in thre peckes of meale till all be leuened. All these thynges spake Jesus unto the people by similitudes, & without a parable spake he nothyng unto thẽ: y it myght be fulfilled which was spoken by the prophet that sayeth: I wyll open my mouthe in parables, I wil speake furth thĩges hydden frõ the begynnyng of the world. The texte.

Agayne Jesus did inculcate and beate on the selfe same thyng, doing them to understande by what meanes the strength and might of the doctrine of the gospell secretely crepyng in, and dispersed and set abrode by a fewe apostles, should altre and trãsforme all the worlde into her nature: and whan it shall seme most to be consumed and extinct, than chiefly it shall set forthe and shewe strength. The kingdome of heauen (qd he) is lyke unto leuen, which being but a litle quantitie, the woman put in three measures of meale, and there left it untill the litle piece of leuen had chaũged by litle and litle the whole quantitie of the meale, and turned it in to her owne nature. All these thinges Jes' declared unto the people in riddelles, and cloudes of parables, and spake nothyng unto them than, without a parable, to thintent that he might both excite and stirre their mindes with darke speking, and make them desirouse to learne, and yet geue them no holde though they sought occasion busilye, untrustly to reproue him. And the soothe saying of the Prophete tolde of this before in tyme past. I wyll open my mouthe in parables, I wil showe furth thinges which hath ben hid hitherto sith the worlde was made.

¶ Whan the people were sent awaye, Jesus came into the house, & his disciples came unto hym saying. Expounde unto us the parable of the tares of the field. He answered and said unto them: He that soweth the good seede, is the sonne of man. The felde is the world. And the children of the kyngdom, they are the good seede. The tares are the children of that naughty one: The enemy y soweth thẽ is the Deuill. The haruest is the ende of the world. The reapers be the Aungels. As the tares therfore are gathered and brẽt in the tier so shal it be in the end of this world. The sonne of man shal send forthe his Aungelles, and they shall gather out of his kingdome all thinges that offende, and them whiche do iniquitie, and shall cast them into a furnace of fier. There shalbe waylyng and gnashyng of teth. Than shall the righteouse shine as the sunne in the kyngdome of their father. Whosoeuer hath eares to heare, let him heare. The texte.

Than Jesus departing from the multitude went home, and they folowed not, for that they understoode not what he ment, and that none occasion was geuen of false reprofe. Further whan he was at home alone, his familiar disciples came unto hym requiryng him to expound them the parable of the cockels mengled with wheate. For the parable of the seed diuersly sowen once

declared, they gessed wel of themselues what he ment by the musterd seede, and the leuen put in the meale. Jes⁹ without any griefe declared it playnely. The good husband (q he) whiche sowed the good seede is the heuenly father:

He answe-red & sayde vnto thē. &c

the felde in whiche he sowed, is the whole worlde, and not only Jewry. Further: the good wheat that sprang vp of the good seede be they, whiche by the doctrine of the gospel behaue them selfe worthily for the kyngdom of heauē, agreing to their profession in life and dedes. The naughty cockels springing of the yll sede mengled with these, be yll men whiche professe not purely nor sincerely the doctryne of the gospel. And the aduersary whyche mengled hys sede pryuely in the nyght, wherof springeth peruerse and yll doctrine, is the deuil. The seruantes which would gather the cockel before the time, be they whiche thinke that the false apostelles and chiefe heretikes should be rydde out of the way with sworde and death, wher as the good man of the house willeth not that they should be killed, but suffered, yf happe be that they repent, and be turned from cockelles in to wheate. And that if they repent not, they should be kepte and preserued to their iudge, of whom once they shal be punyshed. The tyme of haruest is the ende of the world. The haruest folkes be the angels. In the meane season therfore the ill mengled with the good muste be suffered, when they be suffered with lesse dāger & peril, than they be takē away. Further whā the last time shal cum, whā the good shal be seuered from the ill, when rewardes shall be geuen to euery man for hys dedes: than the sonne of man the iudge ouer all, shall sende furth hys angels to clense hys kyngdome, and they shall suffer none offence to remayne there, for thā neyther the good can profite the ill: nor the ill shall be suffered any more to trouble the good: but who so euer liuyng emong the good had rather molest and trouble them, than to be made better by theyr cumpany, he shal gather them together and shede them from the others, and deliuer thē to the fier of hell. There shall they be punished worlde without ende: for their shorte and false lustes & pleasures remoued from the floore of the churche, and cast in to a darke den of hel, that is to say in to the kyngdome of their father: wher as now ouer late & vnprofitable penaunce shal force those miserable people to wepe and to waile, and to gnashe with their teeth. Further they that cum and spring furthe of the good seede and perseuer & continue vnto thende, althoughe in the meane tyme they appere here vile and abiecte, and be afflicted of the ill sorte: than all vilenes of mortalitie set aparte, they shall shyne like the bright sunne in their fathers kingdom.

Then shall the righte-ous shine as the sunne. &c

These thynges because they be greate and weyghty thinges, of both partes ought not to be heard negligently. They perteine eyther to the euerlasting felicitie, or to the euerlasting destruccion of all men. Wherfore who soeuer hath an eare neyther deafe nor stopped wt the desires of ye world, let him heare, yt he may auoide euerlasting punishemētes, & obteine the life euerlasting.

The texte.

¶ Agayne the kingdom of heauē is like vnto a treasure hid in the felde, which a man hath found and hid, and for ioye therof goeth and selleth all that he hath, and byeth the felde.

Beside these, to thintent he might the more kindle and stirre the myndes of them that were his, to the desire of theuangelicall godlines, he addeth two other similitudes, wherby he teacheth that the profession of the gospell is a thing not to be desiered lightly, or after the common maner, but that thys onely thynge ought to be laboured for with great study, all other thynges set aparte, and that this excellent good thyng must be purchased and obtayned by the

the losse of all your goodes. Whiche thyng though it chaunce not easily to euery mā, yet whan it is once found, it hath high felicitie. And although in the meane season it be hyd emong men, and setteth not furth itselfe, yet he ẏ hath it, reioyceth secretly with hymselfe, lokyng safely for that daye, in the which the felicitie that is nowe obscure and darcke, shall after be made manifest and open. The kingdom of heauē (ꝙ he) is like to a treasure hid in the fielde, which if a mā perchaunce do get, he blabbeth it not abrode to others, lest any take it frō him, but ioying secretly ⁊ reioycing to himselfe, he goeth to the lorde of ẏ ground, and selling al ẏ he hath, and making asmuch mony as he can, byeth the fielde, in ẏ which he knoweth the great or precious treasure is hid, and thinketh himselfe happy to loose all his meane possessions, for to be enriched with one notable ground, although he know it not.

The texte. ¶ Agayn the kingdom of heauen is like vnto a marchaunt man sekyng goodly perles, which (when he had found one precious pearle) went and solde al that he had, ⁊ bought it.

Agayne the kingdom of heauen (ꝙ he) is like vnto a marchaunte man which delyteth in goodly Margarites. And whē he had got a notable good one, byanby he solde all that he had, and bought it. And he thought not him selfe the porer, because he had nowe lefte him nothing of his olde riches: Nay thā at ẏ length he thought himselfe ryche, because he was priuy to him selfe, that he had in secret possession a precious Margarite, which though it were but litle, yet it passed the price ⁊ value of all the other possessions.

The texte. Agayne the kyngdom of heauen is lyke vnto a nette that is cast into the sea, and gathereth of all kynde of fyshes, whych whan it was ful, mēn drue it to lande, and sat downe ⁊ gathered the good into vessels, but caste the bad awaye. So shall it be at the ende of the worlde. The angels shall cum and seuer the bad from among the good, and shall cast them into a fornace of fyer, there shalbe waylyng and gnashyng of teeth.

Unto these he added also an other parable, not vnlike vnto the parable of the wheate and cockels, exhorting his disciples, whom of fishers he made apostles, that is to say, fishers of men, that they shoulde study ⁊ endeuor to allure and drawe many to the profession of the gospel, ⁊ that they shoulde not byanby cast away and destroy the yll mengled with the good, but saue them and kepe them to be punished of their iudge, if after ẏ al thynges were proued, they would not repent. Agayne ẏ kingdom of heauen (ꝙ he) is like a net cast into the sea, which beyng spred abrode, doth take and embrace all kynde of fyshe. Which when they nowe perceyue to be full, than they drawe it to the banke, and now sittyng vpon the drye lande, choose the good fishes and put them in theyr vesselles, the yll and vnprofitable fishes they caste awaye. So shall it be in thende of the worlde. The angels shall go furth and loke about what the net of the gospell doth take and draw. They shall not suffer the good to be mingled with the yll any more in one net, but they shal esteme euery man by his merites, not by his profession. They shal separate the yll from the cūpany of the good, and shall lay vp the one safely for theyr master, the other they shall cast into a burnyng fornace: there shalbe intollerable torment whiche shalbe testified by wepyng and gnashyng of teeth.

The texte. Iesus sayeth vnto them, haue ye vnderstande all these thinges? They saye vnto him, yea lorde. Then sayde he vnto thē: therfore euery Scribe whiche is taught vnto the kingdome of heauen, is lyke vnto a man that is an housholder: Whiche bryngeth furth oute of his treasure thynges newe and olde,

Iesus to thintēt he might the more surely fasten these sayinges in the mindes of his disciples: he asked of thē whether they vnderstode these thynges

well

well. When they made aunswere that they vnderstode them, he added yet an other parable, wherby he monyshed them that these and many suche ought to be learned, and surely remembred, to the intent that by and by vpō euery occasion, thei might redily take them furthe: whether the hearer should be allured with rewardes, or els put in feare, by the feare of punishement. For the brest of the euangelical preacher ought to be (as it were) a certayne store house and a riche, and a plentiful treasure, from whence they maye easely take out diuers thynges, sumtyme out of the bookes of the olde testamēte, sumtyme out of the euangelical Philosophy, as shalbe most expedient for theyr hearers. For one thyng muste not be spoken at all tymes, nor after one fashion, nor all men be not moued with al thynges. Therfore they haue nede of a certayne riche treasure furnished with all kynde of learnyng. The parable is thus. The Scribes of the Jewes (ꝙ he) whē they be cōsulted, make aunswer out of their bookes.
Therfore euery scribe, &c. But whosoeuer wil be a cunnyng Scribe in the kyngdom of heauen, it is not sufficient for hym to bryng furth olde thynges, vnles he bryng furth newe also, lyke a certayne riche householder whiche hath all thynges in his treasure: whether a man desyre new thinges, or whether he would haue olde thinges, to satisfie and content all men.

The texte, And it came to passe that when Jesus had finished these similitudes, he departed thence. And when he came into hys owne countrey, he taught them in theyr synagogues, insomuch that they were astonied, and sayde: whence cummeth this wysedome and power vnto hym? Is not this the carpenters sonne? Is not his mother called Mary? and his brethren, James and Joseph, and Simon, and Judas, and are not all his sisters with vs? Whence hath he all these thynges? And they were offended at him. Jesus sayd vnto them: A prophet is not without honor saue in his owne countrey, and in his owne house. And he did not many miracles there because of theyr vnbelefe.

When that Jesus had taught sufficiently with these diuers parables, both the people and his disciples, he went into his countreye, that is, to Nazareth, that by often chaungeing of the place, the doctrine of the gospel myght be the farther spred abrode. In the whiche countrey of his, he began not his preachyng, least he shoulde seme any thyng to folowe mannes affeccion, and yet he woulde not passe it ouer, to teache that we ought to do good vnto al. Jesus therfore enteryng into theyr congregacion, began to teache them as he hadde taught other. Here that thing hindred the matter of the ghospel whyche ought to haue furdered it, because the cōmon sorte of men had rather to enuy thinges that be knowen and familiar, than fauour them, wheras they make muche of straunge thynges fondely and folishely, estemyng a thing therfore to be goodly because it cummeth farre of. Therfore whan Jesus was knowen here of certaine whiche knewe the lowenes and simplenes of his stocke, and the pouertie of his parentes, and also the arte whereby Joseph (commonlye thoughte to be his father) found and nourished his wyfe and her sōne, knowyng also that Jesus was of the same arte, and where as they neuer hearde saye, that he was brought vp in learnyng, thus they mutter and murmur among themselues: howe hath he this notable wisedome? or fro whence hath he power to showe myracles? Is not this Jesus the carpenter, Joseph the carpenters sonne? Is not his mother poore and a meane womanne amonge vs, whiche is called Marie? Be not his cosens with vs, James, Joseph, Simon, and Judas? Do not as many as be his nexte kinsfolkes dwell here with vs? Howe is it than that he sodenly beyng made another manne, returneth

neth vnto vs preaching, & mighty in miracles? Doth he thinke that he is vn-
knowen vnto vs? So the kynred and the poore estate of Jesus, did offend the,
and made them to stumble, thinkyng as yet nothyng of hym but as of a man,
and one of the common sorte of people, and for the olde poorenes and lownes
of his lyfe enuying the new renoune and honour. But Jesus rebukyng their
grosse and ouer rude iudgement, estemyng a man not for his vertues, but A Prophete
for fortune and nobilitie of birthe, sayth vnto them: A prophete is no where is not with-
lesse set by than in his owne countrey and in his owne familye, and among out fauour
his owne kynsfolkes. And where in other places he was redily beleued, and saue in hys
showed many miracles, here he did worke none, but that with laying on owne coun-
his handes, he healed a fewe that were sicke. Not because his power was trey.
straighted or diminished, or his wyll chaunged, but because thyr vnbe-
lefe did let it. For like as a phisicion cannot profit the sicke yf he reiecte hys me-
dicine: not because the arte of the physician is not effectuall, but because the
sicke man is in faulte: so because it is the fayth vnto the whiche miracles be
geuen, vnbelefe is a let to hym to showe them furth, whiche lacketh ney-
ther power nor might, but that he was letted by the defaulte of others.
Therfore Jesus reprouing them for so greate malice, sayed: This is no newe
thing that ye nowe do vnto me. The same chaunced in times past to the holy
prophetes Hely and Helisee, whose tumbes ye haue nowe in veneracion. For
whan it rayned not three yeres and a halfe, and therfore a greate famyne
was throughout all that countrey: Helyas beeyng in daunger for hunger,
was commaunded to go to no nother wedowe, wheras there were many in
Jewry, but vnto the straunger in Sarepta, in the countrey of the Sidoni-
ans. Of this woman onely was he receiued, and founde fayth, and wrought
a miracle. Further in the time of Helisee, there were many lazares in the na-
cion of Israell, and yet for all this there was none healed but onely Naamā a
Sirian, whose fayth in a maner forced the Prophete to showe a miracle.

¶ The. xiiii. Chapter.

¶ At that tyme Herode the tetrarche heard of the fame of Jesu: and sayde vnto his ser- The texte.
uauntes: This is John the baptiste, he is risen from the dead, and therefore are miracles
wrought by hym. For Herode had taken John and bounde hym, and put hym in prison
because of Herodias hys brother Philips wife. For John sayd vnto hym: It is not lawful
for the to haue her. And when he would haue put him to death, he feared the people, because
they counted him as a prophet. But when Herodes birth day was kept, the daughter of
Herodias daunsed before him, and plesed Herode. Wherfore he promised with an othe
that he would geue her what she would aske. And she beyng instructe of her mother before,
sayd: geue me here John Baptist hed in a platter. And the kyng was sory, neuerthelesse for
the othes sake, and them whiche sate also at the table, he commaunded it to be geuen her,
and sent tormentours, and beheaded John in the prison, and his head was brought in a
platter, and geuen to the damsell, and she brought it to her mother.



In the meane time Herode the Tetrarche of Galile, the sonne of
him whiche had slayne the children of Bethlehem, hearde the
rumour and fame of the doctrine and miracles and wonders
of Jesus: of whom whē the multitude had diuerse opinions,
sum saying that he was Helie, sum that he was Hieremy, and
sum that he was one of thold prophetes, & there were ỳ sayde

 that he

that he was John, who restored agayn to life was becum now more mighty. Herode laughing them to skorne, sayd: I did cut of Johns head & how thinke ye that he is alyue, and not only alyue, but also to be mighty with miracles. Furthwith whē he was certified by dyuers, of so many and so notable wonders, that the rumor now couldenot appere false, he sayde vnto hys seruauntes. He of whom they tell suche greate wonders is not Jesus, whiche of late was kylled of my father in the number of the children of Bethleem, but it is John whiche is rysen from death: and therfore he is now becum more diuine and godly, and is notable by miracles. For Herode had layed hādes vpō John Baptist, and cast hym into prison: although he had the man in estimacion, and did many thinges after his aduyse and counsell. But this fauour of the tiraūt was turned into hatred, for the vnchast woman, whose fauour and loue obteyned by filthy seruice, coulde do more with the kyng, than the auctoritie of John. For he had taken vnto him for displeasure of hys brother that was alyue, Herodias his brother Philippes wyfe: by whom also Philippe had a doughter. John moniched the kyng frankly and freely, and tolde hym that the mariage was vnlawful, bothe because his brother was aliue, and there was a doughter alyue also whiche his brother had by her. Further Moyses law bade that the brother should mary þ wyfe of the brother departed, yf it chaūced hym to dye withoute childrē. Herode louyng the woman the more outragiously, the lesse it was lawfull for hym to loue her, was greately offended with this libertie, insomuch that he would haue slayn hym, but that he feared the styrring of the people, with whō he knewe that John was greatly in fauoure, because both he baptised many, and had many disciples, and was thought of many to be Messias. Truly euery man thought hym to be a man indued with the spirite of prophecy and of greate holynes. But afterwardes excesse and ryot, and vnreasonable loue towarde the mayde hys neece, shaked of thys feare. For whan after the maner of the heathens, he dyd solempnisate the day of his birth, vpon the which there was al maner of voluptuous pleasures vsed, Herodias doughter daunsed at the kynges table, with wanton gesture, and pleased Herode whiche was now warme with wine, that he swore that he wolde giue vnto the mayden whatsoeuer she asked, yea yf she woulde aske halfe of his kingdome. The wenche, lest she shoulde leese so greate oportunitie, and by and by to abuse this filthy lust of the kynges harte, she counselled with her mother what was to be asked. She fearyng lest the kynges minde beyng reconciled agayne to John, might breake of the incest mariage, counselled her doughter to aske nothyng, but that furthwith she might haue the head of John Baptiste geuen vnto her in a dishe. The wenche by the counsell of her vngracious mother came into the feast and euery man lokyng what she would wish and desyre: she asked forthwith that she might haue geuen vnto her the head of John in a dishe, as though her mother woulde esteme and make more of this dishe than of halfe the kingdom. Whan they heard this otherwyse than they loked for, the king counterfeiteth heuines in his countenaunce, and allegeth for a cloke of his crueltie, the feare he had to breake his othe, chiefly because he made it before so many gestes, and lest he shoulde seme light or periured, he commaundeth that the thing whiche the wenche desired, should be doen. By and by the executours of death wer sent into the prison, & the head of the innocent man was cut of, and was brought

For Herode had taken John. &c.

And whē he would haue put him to deathe. &c.

in a dishe, and geuen to the wenche, the wenche gaue it to her mother whiche was the chief deuiser and doer of all this matter. And thus luckely was the byrth day of Herode celebrated. This reward was geuen vnto him that moued and called to honest thinges. With this sight wer the iyes of the gestes fed whom the kyng did vouchsafe to set at his table. Therfore the vnchast woman had Johns head.

The texte. ¶ And his disciples came & toke vp the body, & buried it, and went & told Jesus. Whan Jesus heard of it, he departed thence in a ship vnto a deserte place out of the waye. And when the people had hearde therof, they folowed him on foote, and lefte the cities. And Jesus went furth and sawe muche people, and was moued with mercy towarde them, and he healed of them those that were sicke. And when euen drewe on, his disciples cam to him, saying: This is a deserte place, and the houre is now paste, let the people depart, that they maye goe into the townes, and bye theym vitayles. But Jesus sayed vnto them: they haue no nede to go away. Geue ye them to eate. They sayed vnto him: we haue here but fyue loaues and two fyshes. He sayed: Bryng them hyther to me. And he commaunded the people to syt downe on the grasse, and he toke the fyue loaues and two fyshes, and lyfte vp his iyes towarde heauen, and blessed. And when he had broken them he gaue the loaues to the disciples and the disciples gaue to the people, and they did all eate and wer fylled. And they gathered vp the fragmentes that remayned, twelue basketts full. And they that did eate were about fyue thousand men besyde women and chyldren.

But the disciples of John caried awaye his body and buried it. Whan Jesus by the tellyng of Johns disciples, knewe of this so cruell a dede (for as man he suffered it to be tolde vnto him as though he knew it not, wheras he knewe it before it was doen) he departed into a shyp, that beyng separate from the multitude, he myght go into sum desert and secrete place, shewing a certain appearaunce of manly feare, but in dede cutting of occasion from the wicked kyng, that he shoulde not heape murder vpon murder: Chiefly sithe the time of Jesus was not yet cum, and therwith also teaching vs to geue place sumtyme to the furies of princes least they beeyng prouoked and chafed with wel doynges, both hurte the innocentes, and they themselues be made the worse. It is lawful to shunne the wicked, ready to do vngraciouslye, that we may profite and helpe the good men. And this goyng asyde declareth the notable fayth of certain. For assone as it was heard that Jesus had lefte the cyties, and was abyding in desert for feare of Herode as they thought, they went out of the cities into wildernes to him, whiche hyd himself in secrete places: and because they could not go to hym by bote or by wagon and suche like for the coumbrouse places, they folowed hym a foote: neyther feared nor discouraged by the hardnesse of the way, nor by the daungier of lacke of foode. So gredely now they began to hunger for the doctrine of the ghospell. Jesus perceiuing that, cummeth out of the darke corners and came to mete them that were desirouse of him, like as he withdrewe himself from the wicked. And whan he saw a great multitude of men flockyng thither, whiche brought with them many encumbred with diuerse diseases, he moued with pitie, and consideryng and perceyuing their fayth by the difficultie and hardenes of the waye, of his owne accorde he healed all that were diseased. And so great was the feruencie of the multitude, that where as they brought with them into wyldernes sicke folkes, children, and many women, yet they brought no vitail with them. Therefore when the nighte nowe drewe nere, and their stomackes were pricked with hunger, the disciples whiche had seen so many miracles, hauyng

 not

not yet throughly a perfect opinion of Jesus (for so it was thought good vnto the diuine wisdome to frame them by littell & littell vnto perfeccion, to the entent the faith of thinges that were done, myghte be the more firme & sure, & to teache thē withal, by what meanes they should heale & helpe the infirmitie of others) put their maister in remēbraūce that night was at hande, & the multitude was greate, & that it was high tyme than to take meate, & to sende thē away, that they mighte go into the next villages, and euery man to prouide him of vitayles. But Jesus, to the intent the miracle mighte bee the more euident and open, aunswered: They nede not to go any whyther, rather geue ye thē to eate. But the disciples as thoughe they had forgotten all that they had sene, nothing awaked at this saying, aūswered very grosly, but so that theyr wekenes set furth the greatnes of the miracle: shall we (q they) geue a supper to so many, where as we be but thirtene in number: we haue very littell vitaile, truely nothing els but fiue barley loues, & two fysshes. In case they despyse not, nor lothe not this supper, how shall it suffise them whiche wil scarce suffise vs few: Than Jesus commaunded whatsoeuer thei had to be broughte vnto hym. The disciples obeying simply, not disputing the matter thus: thā ye kill vs with hungar yf ye geue them this littel that we haue, they broughte their whole vitailes. Here Jesus exhibiting an euangelicall feast, where lyke as it behoueth to be none excesse, so it is mete there should be an equalitie of al thinges: He cōmaunded them all to sytte downe vpon the grasse, so that fyfties shoulde sit together, that the number of geastes myghte better appeare. And also he folowed the maner of them whiche makyng a feast or geuyng a dole to many, deuide the multitude into cumpanies, that no man should lacke and no man haue to muche. This doen, Jesus than at lengthe takyng vpon hym to be a feaster and a feader of the bodies also, which came to fede the soules, & to teache in dede his disciples that they should neuer lacke foode, whiche beyng geuen vnto the ghospell regarded littel theyr vitail: toke in his handes the fiue barley loaues, & two fisshes: first declaring vnto al men with what maner of vitaile the Apostolical ambassadours ought to be content: furthermore shewyng plainly before the iye, ý sincere fayth of the multitude, whiche seyng howe littel vitaile there was, and was not ignoraunt howe many thousand men there were, commaunded to sitte downe, sate downe. Therfore Jesus the feastmaker, holding in his handes the breade and the meate, lifted vp his iyes into heauen, shewynge that whatsoeuer is nedefull to the vse of man, it cummeth from the heauenly father, and whan he had praysed his bountifulnes & liberalitie, he brake the breade and fisshes, & so deliuered them vnto his disciples, that they should sette thē before the people, puttyng them in remēbraūce as it wer by a darke figure, of what sort the doctours ought to be, which fede with ý worde the mindes of the simple. For as Christ lokyng vp into heauen, declared that he taughte nothing, but that came from the heauenly father, so the Apostolicall mē as often as they see the people to depend of their mouthe, with a plaine and a simple fayth, they shoulde deliuer nothing vnto them, whiche they had not receiued of Christ: nor should not propose vnto them sundry deinties out of the shoppes of worldly philosophie: neither bring out vnto them humaine doctrine after their owne affeccions, but shoulde distribute vnto thē ý simple & plaine euāgelicall doctrine, as they had receiued it of theyr maister: nor should not otherwise cut it & minse it than he had broken it with

Geue ye thē to eate. &c.

And he commaūded the people to sit downe. &c.

his

his handes, for by suche maner of preparacion both many be refreshed, and the glory redoundeth to Christe, and not to the distributor. Wouldest thou know thende of this feaste? The disciples doubtyng nothyng made distribucion: and they doubtyng nothyng fell to their meate on all hãdes, not to excesse, but to sufficiency. And the feast of suche a numbre lacked nothyng, in so muche that whan supper was done, the scrappes furthermore that were gathered vp fylled twelue baskettes. And the numbre of menne was fyue thousande beside women and children.

¶ And streyghtway Jesus made his disciples to get vp into a shyppe, and to go before him vnto the other side while he sent the people awaye. And when the people wer sent awaye, he went vp into a mountaine to praye alone, and whan night was come he was ther alone. But the shippe was nowe in the middest of the sea, and was tost of the waues, for it was a contrary wynd. And in the fourth watche of the night, Jesus went vnto them walkyng on the sea. And whã the disciples sawe him walkyng on the sea they were troubled, saying: It is sum spirite, and they cryed out for feare. But streightwaye Jesus spake vnto them, saying: be of good chere, it is I, be not afrayde. Peter aunswered, and sayed: Lorde yf it be thou, byd me cum vnto the on the water. And he sayed cum. And whan Peter was cum downe out of the shippe, he walked on the water to cum to Jesus. But whan he sawe a myghty winde he was afrayde: And whan he beganne to sincke, he cryed, saying: Lorde saue me. And immediatly Jesus stretched furth his hande, and caught him, and sayed vnto him: O thou of lyttel fayth wherfore diddest thou doubte? The texte.

These thynges done, Jesus desiring to teache, that after that the necessitie of the body was satisfied, we ought not to go vnto wantonnes or slepe, but vnto prayer: vnto whiche prayer solitarines is most mete: he forced his disciples (for it greued thẽ to departe from theyr dere Lord) to go to the mere and to rowe ouer the water before, and he would cum after, whan he had sent awaye the people. But they although they departed from him agaynst their will, yet they murmour not, they make not theyr excuse that the night was at hande, they aske not whan he woulde folowe, but they obey simply his commaundementes. Therefore whan they wer gon, Jesus sending away the multitude, whom he had satisfyed by all meanes, went vp to a hil to praye there alone. For so he taught his disciples to pray. Therfore in the top of the hill, Jesus was alone a good parte of the night. And the disciples in the meane tyme theyr lorde beeing absent, as they rowed in the water were in peril. For as they entred vpon the water, by and by there arose a contrary winde, and the ship was tossed, not without peril of the swellyng waues of the water. The night made theyr feare double. What shoulde they do? They were in daunger, and he was not there whose helpe they myght call vpon. Jesus lefte his disciples in this perill, almost all the whole night, to harden them by littel and littel against all feares, and to teache them that the helpe of God shall neuer lacke to them that be in perill, although it come sumwhat late. Therfore at length aboute the fourth watche of the nyght, they almoste beeyng in dispeyre, and nowe sore amased in theyr minde, and ready to geue ouer out of hande: Jesus came, not in a bote, but walkyng vpon the waters. They when they sawe one walkyng in the darke, and knew not Jesus well, they were more afearde and sayed among themselues, it is a goost that we see, and not a man. And the common sort of shipmen thinketh that suche maner of sightes, doe signifie vtter distruccion to them that rowe on the water. Therfore they were so sore aferde, that beyng almoste

beside them selues they cryed out for feare. But Jesus suffred them not to be in daunger any longer, but by and by spake vnto them that they myght know hym by hys speche, whom in they darke the could not see. Be of good chere (quod he) it is I, feare not. At this woorde by and by theyr mynde was comforted. But Peter whiche alwaye had a singuler loue towarde Jesus, thinkyng nothing at al harde that he would commaunde, sayed: Lorde yf thou be he, commaunde me to cum vnto the vpon the water. For he merueyled not that Jesus walked vpon the water, but he thought that he himself might do so likewise, yf Jesus would. But Jesus framing and fashioning his weakenes by all meanes vnto the strengthe of perfecte faythe, bad hym cum. At the whiche worde Peter nothyng lyngeryng, leaped downe out of the bote, and began to haste to Jesus, walkyng vpon the water. And as long as his fayth nothyng wauered, the moyst element serued hym. But whan he cast his yes a lytle from Jesus, and began to looke about hym, and to consider the boysterousnes of the wynde, the hurlyng of the waues, and his owne feblenes, he was afrayed agayne: and begā to sinke downe and be in daūger of drownyng. Feare came of the boystrousnes of the wyndes, perill came of feare, & feare of distruste.

Peter aunswered and sayed. &c.

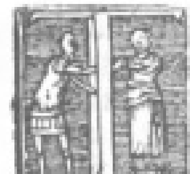
And agayne the greatnesse of perill raysed vp the sparke of fayth, and nowe beyng almoste ouer whelmed wᵗ waues he cryed out: Lord saue me, I perysh. But Jesus puttyng his disciple in remembraunce, that the perill whiche he feared came not of the waues or windes, whiche before serued his tourne, but of the weakenes of faith: reachyng out his hand catched him and lifte him vp, saying: O thou that yet hast littel trusted me, why diddest thou wauer? For it is not inough to haue a strong fayth for the tyme, but it must be continual and constant: nor thou must not loke how great the peril is, or what thy strength is able to beare, but what I am able to do to hym that doeth trust and beleue in me. Therefore furth with as he entred into the shippe, the wynde ceased.

O thou of litle faithe. &c.

And they that were in the shyppe seyng suche a meruailouse wonder, perceyuyng that there was sumwhat in hym, more than man, fell downe at his feete and wurshipped hym, saying: Thou arte ẏ very soonne of God. And whē they came to the banke, he wente into the contrey of Genezareth, wher he had shewed many miracles before: They after that they had knowledge that he whō they had sene before, was cum agayne, they sent throughout all the countrey to tell that Jesus was present, that if they had any sicke folke, they should brīg them. For now theyr fayth began to encreace, by the miracles that were done before. Therfore flockynge to gether on euery syde, they offer vnto Jesus as many as were diseased, desiring hym, that at the least they mighte touche the hem of his garmente, if it were to paynefull for hym to touche them one by one, or to speake vnto them. So strong was theyr fayth, and theyr fayth deceyued them not: for as many as touched hym, were healed.

¶ The .xv. Chapiter.

The texte. ¶ Than came to Jesus Scribes and Phariseis, which wer cum from Hierusalem, saying: Wherfore do thy disciples transgresse the tradicion of the elders? for they washe not their handes whā they eate breade. But he answered, and sayd vnto them: Why do ye transgresse also the commaundement of god, because of your owne tradicion?



To the more glory of God these thinges were done, the more the Phariseis were fret with enuie, seyng theyr glory to be darkened thereby, by the which glory hitherto they had magnified thẽselues among mẽ. They hunted in euery corner for a quarel, but the more they go against Jesus, the more they blase abrode their owne blyndnes, beyng so manifest and open that the people also spyed it. Therfore certaine Phariseis of Hierusalẽ (for there were they most arrogant and proude) go together vnto Jesus, that the numbre mighte make their false accusacion to be beleued. And whereas Moyses forbade that any thynge shoulde be taken awaye or put to the wordes of the lawe, the Phariseis that they might seme to be, not onely thexpounders of the lawes, but also the makers, they added certaine trifeling thinges, as be those: That no man should take meate with vnpure hãdes, which they called vnwashed, as who shoulde saye the handes did defile the meate or the man, or as who should saye, the licour of the water should washe awaye the filthines of the mynde.
Againe that no man returning frõ the market and had been amongst the common people, shoulde eate meate, but he had firste washed his body: as who should saye, the touchyng of men fyled man, or as who would saye, he is pure and cleane which is washed. Agayne, that their flagõs, pottes, brasse, stooles beddes and other stuffe, whiche was daly occupied, shoulde be often washed. With these and many like superfluouse and trifling thinges, they burdened the simple people, whiche thynges they would haue so muche made of and honoured, that for these preceptes they neglected oftentymes the cõmaundementes of God. Therfore when they could no waies leye to the disciples charge, ẏ transgression of Moses lawe they finde faulte with their maister, because he suffered his disciples to neglect mannes constitucions: not that they dispised them, although they were worthy to be dispised, but that beyng geuen to seriouse and earnest matters, sumtymes they passed litle vpon them. Therfore they speake vnto Jesus and saye: Why doe not thy disciples kepe the constitucions of theyr forefathers? For they washe not theyr handes whan they go to meate. Christ not suffering so maliciouse rebukyng, for a thyng of nothyng: payeth them home with a more sharpe rebuke. Naye with what face do ye, whiche picke quarels for these trifles, make so muche of mannes constituciõs, whiche can bring nothyng elles but paynefull superstition, and yet for them, ye sticke not to breake the greatest commaundemente of God.

¶ For God commaundeth, saying: Honour father and mother. And he that shall curse father or mother, let hym dye the death. But ye saye: euery one shall saye to his father and mother: What gifte soeuer shoulde haue cum from me, the same is turned vnto thy profyte. And so shall he not honoure his father or his mother. And thus haue ye made the commaundement of God of none effecte, because of your tradicion. The texte.

For God confirming the lawe of nature, commaunded earnestly that euery man should honoure and succour his father and mother, promising long life and felicitie of this lyfe vnto ẏ doer hereof: threatnyng death to him that doeth the contrarie. But you folowyng your auarice, that ye maye turne that to your owne gayne and aduauntage, whiche shoulde haue been bestowed in helpyng of your parentes: do teache that it is holyer and better for men to enriche the temple with gyftes, than to helpe theyr nedye parentes: and ye haue shewed a cast, how the children maye mocke theyr parentes asking helpe

 and

and succour of them: that is, to saye thus to the father or mother: the gift that I offer to the temple, thincke it bestowed vpon you. For that, that is offred to God the high parent, is rightly bestowed, and the godlines of the soone shall profit the parentes: and by this crafte, vnder the colour of false godlines, against the commaundement of God the father is forsaken, that the priestes maye be better at ease. The thyng cummeth to you, to the helpe and succoure of the parentes nothyng cummeth but wordes. And ye colour a wicked dede, vnder the pretence of godlynes. What can be more arrogant than to preferre your constitucions before the commaundementes of God, and vnder the pretence of them, to hynder and breake the holy commaundement of God? It is a wicked dede to burden ye people with suche maner of constitucions, which is ouer burdened with the burden of the lawe. But it is intollerable wickednes vtterly to abolishe goddes lawe agreable vnto the lawe of nature, through your owne inuencions.

The texte. ¶ O Hipocrites: full well did Esaie prophecie of you, saying: This people drawethe nygh vnto me with theyr mouth, and honoureth me with lippes, but theyr harte is farre frō me: in vayne do they worship me, teaching ye doctrines, mānes preceptes. But he calleth the people vnto hym, and sayde vnto them: heare and vnderstand. That whiche goeth into the mouth defileth not the man, but that whiche cummeth out of the mouth defileth man.

This is your counterfeite religion, whiche is nothyng lesse than as it appereth. O Hipocrites, Esay worthely prophecied of you, saying: This people honoureth me with their lyppes, but theyr harte is far frō me. And they worship me in vayne, teachyng doctrines, which be ye preceptes of mē. Jesus whē he had spoken these, as though he had turned away frō the phariseis, whiche hūted for nothyng, but for occasion of false accusyng cōmaūded the multitude to cum nere, saying: Heare and vnderstande howe trifling thynges they be, whiche the phariseis prescribe vnto you, carefull in litle thinges, & neglecting great thynges. They with aukewarde iudgemente, put the chiefe poynte of godlynes in outwarde thinges, as in choise of meates, and neglect those thinges that be of the soule. They abhorre vnwasshed cuppes, and neglect vnclean soules: they washe theyr handes and their skynnes oftentimes, but they suffer theyr minde to be defiled with all maner of vices. That whiche entreth into ye mouthe maketh not man vncleane, but that whiche goeth out of the mouthe maketh man vncleane. For it is no matter what meate a man eateth, but with what mynde he eateth it.

The texte. ¶ Than came his disciples, and sayed vnto him: Knowest thou not that the Phariseis were offended at this saying: But he answered and sayde: Euery plante whiche my heauenly father hath not planted, shalbe plucked vp by the roores. Let them alone, they be blynde guydes of the blynde. If the blynde leade the blynde both shall fall into the dyche.

Jesus semed by these wordes to haue geuen vnto the phariseis a iust occasion to reproue him, because he toke awaye the choise of meates, which gods lawe prescribed. In whiche thing also his disciples did not disagre from the phariseis, thinking it a wicked thing to eate common and vncleane meates, whiche truly Christ did not yet condemne, but declared ye they of theyr owne nature were neither good nor yll, but of incident causes, and therfore lesse to be estemed than those thynges, which alwaye & of their owne nature be godly or vngodly, & declareth also ye suche maner of preceptes of the lawe, whiche were

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ordeyned for a tyme, & do not so muche bring holynes as signify it, begin now to be obscured & darkened, & shortly shal vanishe away, & perishe at ỷ clere light of the gospell. The disciples not yet vnderstandyng this thyng, go vnto theyr lorde, & monishe hym secretly of the daunger, saying: knowe ye that the phariseis although they dissemble the matter, be offended with this cõmunicacion of yours, ỷ meat defileth no man? But Jesus minding to teache that thoffẽce of yll men, which riseth of thinges of nothyng, and the doers of it also, ought mãfully to be despised: chiefly whan in obeing of them, none other good riseth of it, but increasyng and norishyng of their malice: not without ỷ vndoing of the simple people, whiche trustyng to suche maner of obseruaciõs, neglect the deuociõ of true godlynes, answered thus vnto his disciples which were sumwhat offẽded also. Euery graffe that my heauẽly father hath not graffed, shal be plucked vp by the rootes: euery ordinaũce ỷ mẽ haue inuented of thẽselues for theyr owne glory, & not for true godlines shall perishe and cum to naught. These thinges sauour of the yearth, & be carnal, made & geuẽ for a time, to represse & kepe vnder the excesse & outrage of grosse folke. The lawe of ỷ gospell is spirituall & heauẽly, nor resteth in these visible thynges, but in thaffeccions of the mynde. These therfore ought chiefly to be regarded: For without these, thother profit nothing but to vaine ostentacion. Seing therfore ye haue begũ to professe this heuẽly philosophy, ye haue nothyng to do wt the cõuterfeityng and dissemblyng Phariseis, who promise perfect holynes through suche obseruacions in whiche is no godlines, or surely very litle. They showe and bost themselues to be doctours and captaines to true religiõ, wheras they know not in what thinges true religion standeth. Therfore they be blynde, and leaders of the blinde. And if the blynde leade the blynde on the way, what shall happen? bothe together shall fall in the dyke. They knowe not what they teache, and they take vnto them folishe and grosse disciples. Therfore let the folishe Phariseis go, with theyr folyshe and vnprofitable constitucions. Regarde and care for those thynges, whiche make man cleane or vncleane: that is to say, for those thynges whiche do defile or cleanse the minde, rather than the bodye.

Euery plat whiche my heauẽly father hathe not planted &c.

¶ Then answered Peter, & sayde vnto hym, declare vnto vs this parable. And Jesus sayde: Are ye also yet without vnderstanding? Do not ye yet vnderstande that whatsoeuer entreth into the mouth, goeth into the belly, & is caste out into the priuie? But those thinges whiche go out of the mouthe, cum furth from the harte, and they defyle the man. For out of the harte cum yll thoughtes, murders, aduoutries, whoredomes, theftes, false witnesses, & scoldinges. These be the thynges whiche defile man, But to take meate with vnwashen handes doeth not defyle man.

The texte.

To these Peter made answere, not yet persuaded, because of the superstition whiche he had depely receyued of his forefathers, that these constituciõs could not be neglected without daũger: wheras he durst not resiste any more the sayinges of Jesus, required him gentilly that he would vouchesafe to declare plainly the thyng whiche he had spoken darkely to the people, concernyng thynges that goeth in and cummeth out of the mouth. Jesus minding to sharpen the desyre of his disciples with a litle chidyng, whiche should haue bene now more cunnyng in vnderstãdyng of parables, and out of one to haue diuined and gessed another, sayde: Be ye also yet without vnderstandyng? vn-

derstand ye not that meate whiche receiued and taken with handes washed or vnwashed, entreth into the mouth, goeth downe into the stomake, and afterwarde the grosser parte of it is cast out by the belly into the pryuie. These be bodily thynges, and affect and touche nothing but the body. As for yͤ soule they neyther help nor hurt, vnlesse a man misuse them. And to misuse them is not the faulte of the meates, but of the misuser. But the thynges which go out of the mouthe be the thynges whiche men do speake. Talkyng cummeth not from the belye but from the harte. And that is in mannes harte, that in dede is pure and cleane, or els vnpure & vncleane. For from that fountaine do spring noysum thoughtes, wher with men go about to lye in wayt to hurt their brother, from thence do spryng murdre, adultry, rape, theft, fraude, deceyt, enuy, arrogancie, strife, false witnes and blasphemy. These thinges though they go not out by the mouth, yet they make men vncleane and abhominable in the sight of God. If they burst out in maner of a pestilent breath out of a filthy sicge lyke as they declare man to be vncleane, so with theyr infeccion and blastyng they do defile others also. But whether thou take thy meate with hãdes washed or vnwashed, so thou take it to the vse of nature, maketh not man vncleane. Neither drinke taken out of an vncleane cup defileth not man, so thou take it measurably for yͤ vse and not for the excesse. Likewise to sit vpon an vnwashed seat, doeth not defile the minde of man, lyke as the washed seat doth not make pure and cleane hym that sitteth in it. Therfore where as the Phariseis teache and obserue supersticiously these folyshe trifles, yet they do not abhorre those thynges, whereby the mind is defyled in dede. They lye in wayt for hym that doeth thẽ good, they do subornat & prepare false witnes, they do backebite yͤ fame of theyr neighbour, & so seke for theyr own glory, yͭ they enuy yͤ glory of god, falsly reprouyng the workes which be done by his spirite & ascribyng thẽ to Beelzebub. They should abhorre these thinges, if they would seme cleane in dede. But what aukwarde kynde of holynes is this, to haue washed and clean handes, and to haue both mynde and toung defiled with so many mischeuous vices.

The texte. ¶ And Iesus goyng thence, departed in to the coast of Tyre and Sydon. And behold a woman of Canaan whiche came from the same coast, cryed vnto him, saying: Haue mercye vpon me lorde the sonne of Dauid, my daughter is miserably vexed with a deuil. But he aunswered her nothyng at all. And his disciples came and besought hym, saying: send her awaye, for she cryeth after vs. But he answered and sayde: I am not sent but vnto the loste shepe of the house of Israell. Than came she and worshypped hym, saying: Lorde helpe me. But he aunswered and sayde: It is not mete to take yͤ chyldres bread, and to caste it to dogges. She answered and sayde: Truthe lorde, for the dogges eate of the crũmes whiche fall from theyr masters table. Than Iesus answered, and sayde vnto her, O woman great is thy fayeth, be it vnto the as thou wilt. And her doughter was made whole from that time.

After that Iesus had spoken these thinges, he left that countrey, and went into the coastes of Tyrus and Sidon, in maner prophecying with that dede, yͭ the Iewes through the superstición of their law, should expell the doctrine of the gospell, which the Gẽtiles through sinceritie of fayth should take vnto thẽ. For Tyrus and Sidon were inhabited of Idolaters. Iesus wẽt thither not to preache as he dyd in Iewry, for the tyme was not yet cũ, but to be secrete & hyd there, for he ẽtred into a house desiring to be secrete, but the fame did vtter hym. This was done for the inuincible malice of the Iewes, least they might

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complayne that the wicked & prophane Gentiles were preferred before them. Therfore he would that ye myracle that he shewed there, should not seme to be sought after or done of purpose, but offered by chaūce, & in maner extorted and obteyned of hym by force. Therfore when the rumour was spred abrode, that Jesus was present, whose fame increasing by litill and litill went beyonde the coastes of ye Jewes: a certayne womā of Canaā cumming out of her coastes durst not cū nere to Jesus least she beyng uncleā might seme to defile him which was cleane, but a far of called upon hym wt a miserable crye: haue mercy upon me the sonne of Dauid, tellyng hym yt she had a daughter at home miserablye vexed with a deuil. This Jesus so mercifull and easie to be entreated, whiche was wont to be prompt & ready unto all men: to thintent both that he might make open unto all men the very constant fayth of the womā, & also leye unto the Jewes charge, their very stife and obstinate unbelefe, and to teache us wt all, of what efficacie and power importune and earnest prayers powred out of an humble harte, be with god: he dispiseth the peticioner whiche cryed out for sorow of her harte, insomuche that he would not vouchesafe to make her answere: showing therby a certaine fashion of the Jewes arrogancye, because the Jewes counted the Cananees their olde ennemyes, & wurshippers of Idolles, to be abhominable, and that they be defiled yf they do but talke with them. And the apostles at that tyme wer yet of the same affeccion and mynde. But the woman ceased not, although she were repelled. Sorowe and fayth made her importune, she foloweth at his backe, and cryeth lamentably: haue mercy upon me lorde, the sonne of Dauid. The disciples not yet understandyng what was in doing, moued with shame rather than with pitie, because of the importune crying of the woman, of a straunge countrey, speake unto Jesus not desiring hym to haue mercy of the wretched woman, but because of her importunitie to sende her a waye with sum aunswere. Therfore Jesus made an answere more sore & harde, than the former repulse and shakyng of, to the intent he might make the constancye and coldnes of the straunge woman more maruelous: & also by the exāple of her to charge the Jewes with theyr pryde and arrogancy. I am not sent (qd he) but unto the lost shepe of the house of Israell. For the Jewes stode meruelously in theyr owne conceyte, because of this title, that they were the stocke of Israell. The woman was not weried with so many repulses and denials, insomuche that she durste yet drawe nere unto Jesus, and falling downe at his knees, sayed: Lorde succour me. She dyd not confute the saying of Jesus, but with often repeting of her prayers she went about to wery hym. She layed not for her, right and iustice, she requireth nothyng but mercy. Jesus not content with this, goeth on still, to trye the sobre importunitie of the woman. It is not meete (qd he) to take the chyldrens bread, & cast it to the dogges, calling the fruite of the gospell whiche is by faith, bread: callyng the children, the Jewes, whiche did glory that they had god to their father: calling the dogges, strangers, & aliens from the religiō & wurshipping of God. Whiche of the Jewes would not haue bene stired and angered with suche a rebuke? but the woman not refusing the name of a dog, enuieth not the Jewes the honourable title of the chyldren, but calleth them also lordes whom Jesus called childrē. She embraceth the aunswere rebukeful in apperaunce, and taketh occasion of it not to be repelled, wher with it appered that she was utterly repelled. I denye not (qd she) that the Israelites be

And behold a womā of Canaan.

But he answered and said,

the children, and we the dogges, and therfore I am not vtterly to be repelled. I take not awaye from them their fyne and delicate breade, whiche they eate sitting at their fathers table: This onely I require, whiche maysters are not wont to denye to theyr dogges. The table is ryche and plētyfull of suche thinges, it suffiseth me yf I chaunce to haue the crummes whiche fall from their tables. Than Jesus maruayling at the infatigable and great constancie of the straunge woman, in maner ouercum, sayd: O woman I can no longer resiste thy prayers: greate is thy fayth, wherwith thou constrainest me. Wherfore be it vnto the after thy desire. And by and by euen at the same tyme it was proued, that her doughter was delyuered from the deuyll.

O woman great is thy fayth.

The texte.

¶ And Jesus goyng from thence, came nighe vnto the sea of Galile, and went vp into a mountaine and sate downe there. And muche people came vnto hym bringyng with them those that were lame, blinde, deffe, maymed, and other manye, and caste them downe at Jesus feete. And he healed theym, insomuche that the people marualled whan they sawe the dum speake, the maymed to be whole, the lame to walke, and the blynde to see. And they glorified the god of Israell.

Whan Jesus in maner constrayned had wrought this one myracle in the borders of the Sidonians & the Sirians, to prouoke & stirre vp his owne people he went agayne into Jewry, to declare howe more ready he was towardes his owne countrey men, then to straungers: if they mighte haue been ouercum and wunne with benefites. And he came vnto a meere whiche is called the sea of Galile, and there goyng vp vpon an hyll, sate downe, that by goyng aside and by the difficultie of the place, he myght a lytell and a lyttell plucke vp the fayth of his disciples and make it firm and stable. Anon there flocked aboute him many flockes of men, bringyng with them dum, blynd, lame, weake, and diuerse other vexed with diuerse diseases: of whom there was so great a multitude, that they cast them at the feete of Jesus. He well perceiuing theyr fayth by the harde and cumbrouse iourney, healed them all: and so spedely healed so many, that the multitude whiche came vnto hym was much amased, seyng howe sodeinly the blynde receiued their sight, the dum spake, the lame walked, the feble was whole of lymmes. And they glorified the god of the people of Israell, whiche did vouchesafe to bestowe so great benefites vpon his people.

The texte.

¶ Than Jesus called his disciples vnto hym, and sayed: I haue compassion on the people, because they continewe with me nowe thre dayes, and haue nothing to eate, and I will not let them depart fasting, lest they faynte in the waye. And his disciples sayeth vnto him, whence should we get vs so muche bread in wildernes wherwith we myght suffice so great a multitude? And Jesus sayth vnto them: How many loaues haue ye? & they sayed vnto him: seuen and a fewe lityl fyshes. And he commaunded the people to sit downe on the grounde, and tooke the seuen loaues and the fyshes. And after that he had geuen thankes, he brake them, and gaue to his disciples, and the disciples gaue them to the people. And they al dyd eate, and wer suffised. And they tooke vp of the broken meate that was lefte seuen baskettes full. And yet they that dyd eate, were fower thousande men, besyde women & children. And he sent awaye the people & toke ship, & cam into the coastes of Magdala.

This kyndnes of the people caused hym to heape benefite vpon benefite of his owne accord. For whan Jesus knewe that the multitude taried and bid by hym thre dayes (suche was theyr feruency towardes Jesus) and knew also if they had brought any vittaile with them, it was cōsumed and spent a good whyle before: and that many were in ieoperdye for hunger: Furthermore that

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the iorney was longe, and that there were no villages nor tounes nere: he called his disciples vnto him and sayde: I haue pitie on this multitude. For now it is thre dayes, that they haue taried with me in desert, nor they haue nothyng to eate, and I will not send them awaye fastyng, least they faint in the waye, being longer than they be able to go fasting.

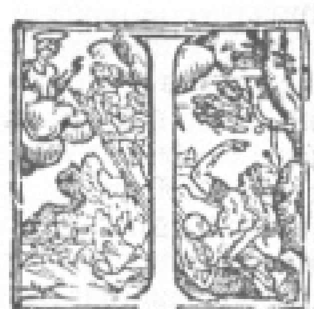
With these sayinges he put his disciples in remembraunce of the former miracle, when he fed certayne thousandes of men. But they yet rude and forgetting those former thinges, being careful and doubtfull as though they hadde ben commaunded to feade suche a great multitude of men, do make answere: Where than can we get suche a deale of bread that maye suffise suche a great multitude? This simplicitie and forgetfulnes of the disciples, did sette furthe the greatnes of the miracle. They therfore being in dispaire, Christe taketh in hād the matter of ẏ miracle. He asketh them howe many loaues they had. They aunswered, seuen, and a fewe fishes. And furthwith he commaūded theym to syt downe vpon the grounde. And takyng the seuen loaues and the meate in his handes, after that he had lyfted vp his iyes vnto heauen, and geuen thankes vnto his father, he brake them, and delyuered them to his disciples, and they distributed them to the people. Euerie man did eate his fyll: and there was nothing lacking, insomuche that seuen baskettes were fylled of the gatherynges of scrappes, whiche remayned. And there were of them that did eate, in number fower thousande, beside children and wemen. But Jesus, so many miracles shewed in the mount, least he shoulde stirre the people ouer muche to haue him in veneracion and honoure: chiefly when these bodely benefites be applied and geuen for no nother intent, but to obtayne authoritie to the doctrine of the ghospell, whereby the soules be healed and fed: after that he had sent awaye the multitude, he went by bote into the lande of Magedon.

And he cōmaunded ẏ people to sit doune on ẏ ground.

¶ The.xvi. Chapiter.

¶ And the Phariseis with the Saduceis came and tempted him, and required of hym to show them a signe from heauen. But he aunswered, and sayde vnto them: whan the euentide begynneth to drawe nere, ye say: It wyl be fayre wether, for the skye is red. And in the morning: It wyll be troublesome weather: for the skye is glowmyng red. O ye Hipocrites ye can discerne the face of heauen, but can ye not discerne the signes of the tymes? The froward and aduouterouse nacion requireth a signe, and there shall no signe be geuen vnto it, but the signe of the Prophete Jonas.

The texte.



Jesus beyng here, there came vnto hym againe certaine Phariseis and Saduceis being of a cōtrary secte, notwithstandyng of one consent and agrement to lye in wayte for Jesus. And craftely they require him to shew summe token from heauen, as thoughe hereafter yf he would haue so donne, they woulde haue beleued in him, where as they went about nothyng els, but to seke occasion to reproue him. But Jesus when he perceiued that after so manie miracles they remained yet in theyr malice, mourned in the spirite and sayed: Ye hypocrites vtteryng one thyng

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with your mouthe, and cloking another in your hart, in lesse thinges when ye marke heauen ye can tell before what weather shall folowe the daye after. For whan ye see the sunne go to glade, ye saye: to morowe shal be fayre wether, for the ayre is cleare and bright. Agayne when ye see the sunne rise in the mornyng, by and by ye geue sentēce, that that shalbe a foule and a boystuouse day, because the lowryng ayer is red. Whan ye see the fashion and countenaunce of heauen, ye can gesse whither the tyme will be mete for iourneing, rowing, sowing, or mowyng, or for any other thinges apperteyning to the vse of the body: And are ye so dull and negligēt in knowledge of the tyme, that maketh for your soules helth? ye haue the scriptures, ye see what thinges be done, ye see howe the worlde is renewed, and vnderstande ye not yet, that the time spoken of before by the Prophetes, and loked for so long tyme, is nowe at hande? Of one signe ye geue sentence, of fayre or foule weather: of so manye signes whiche ye see dayly, do ye not perceiue the thyng that is present? If ye would haue been made better by wonders and miracles, ye would haue beleued me long agon. Nowe ye require a signe and a token to be the worse therby. O naughty and adulterous generacion, whiche goeth farre out of kinde from her forefathers, of whose tytles she magnifieth herselfe. She seketh craftely for a wondre out of heauen, to pycke a quarell and to reproue it: but in tyme to cum she shall haue a signe that she shall feare and not reproue. In the meane time she shall haue no signe nor wondre but out of the yearth, whiche shall frustrate and disapoynt all theyr endeuours, when they shall see hym aliue agayne, whome they thoughte to be deade and buried. It semeth a monstreous thyng vnto them whiche chaunced to the Prophete Ionas: they shall haue a lyke monster, but more wondrefull. By this riddell and darke figure, the Lorde Iesus signified that he should be first slayne, and buryed of thē, whom they thought to be nothyng els but man, and furthwith should ryse agayne, throughe the power of god.

O ye Hypocrites. &c.

The texte. ¶ And he left them and departed. And whan his disciples were cum to the other syde of the water, they had forgotten to take bread with them. Thā Iesus sayde vnto thē. Take hede & beware of the leauen of the Phariseis, & the Saduceis. But they thought in themselues saying: we haue taken no breade with vs. Whiche when Iesus vnderstode, he sayd vnto thē: O ye of lytle fayth, why take ye thought within your selues because ye haue brought no bread? Do ye not perceiue nor remēbre the. v. loaues whē there were fiue thousande mē, and how many baskettes toke ye awaye? Nether the. vii. loaues when there were. iiii. thousande men, and how many baskettes toke ye awaye? Howe happeneth it that ye do not vnderstande that I spake it not to you concernyng breade that ye should beware of the leauen of the Phariseis and Saduceis. Than vnderstoode they howe that he bad them not beware of the leauen of breade, but of the doctrine of the Phariseis and of the Saduceis.

Iesus therefore leauing them with their blindnes, went ouer the water by shyp, & the disciples had forgottē to prouide thēselues of breade before they entred into the shippe. For they had but one lofe in the shippe. Iesus therfore to put them in remembraunce, sayde: take diligent hede and beware of the leauen of the Phariseis and the Saduceis: notyng and touchyng darkely their Iewishe supersticiō, because they thought it a great matter to eate these meates or those meates, whereas they were taught before, that man was not defiled with the thynges that entered into the mouthe. The disciples althoughe they vnderstoode not what it ment, were yet monyshed with this saying, that they

had forgotten to put vitaile in theyr shyppe. Jesus therfore chydeth them beyng carefull for this thing, blaming their dulnesse, whiche taughte so often both with sayinges & doyinges, utterly to caste out of theyr mynde carefulnesse for vitaile, yet were incumbred with carke and care for suche maner of thinges: O (q he) ye that so lyttell truste to me, why do ye vexe youre mynde with this carefulnesse, that ye haue forgotten breade, as who sayth: we shall lacke anye thing, although ye prouide not for it? Didde not I teache you O ye of lytel fayth.&c.
that fyrst of all the kyngdome of God muste be soughte for, and that these thynges shalbe caste unto you? Haue ye not seen nowe twyse that suche a great multitude lacked not meat? So many wayes taught and monyshed, understand ye not yet? remembre ye not yet? Is your hart yet blynded with suche maner of cares? and see ye not after the Pharisees fashyon, that whiche ye see with your iyes? and that whiche ye heare with your eares, is it as though ye hearde it not? haue ye forgot that, which was lately done, your selues beyng not only witnesses but also ministers? When that fyue thousande men were fully fed with .v. barlye loaues & two fyshes, the nu͂bre of geastes beyng so great, the preparacion so small, howe many baskettes dyd ye fyll of the scrappes, which remayned of the feaste? They aunswere hym, twelue. And agayne when fower thousande men were fylled with seuen loaues and a fewe fyshes, ye beyng the distributoures, how many baskettes fylled ye with the scrappes? They answere, seuen: Why, doe ye not yet understande the maner of my speakyng, whiche ye turne to the care of bodily thynges: where as my talkyng studieth and prouideth for the myndes, rather then the bodyes? Nowe ye should of your selues haue coniectured what my ryddel ment when I sayd: beware of the leauen of the Phariseis and Saduceis. I had nowe taught you, that it lyttel skylled what kynde of meate we eate. I had nowe diuersly declared and beaten upon it, that they whiche haue in hand the matter of the ghospell, shoulde utterly caste awaye suche vyle cares.

The disciples being more attent and diligent by this lyttell chiding, understode that Jesus ment that they should take hede diligently, and beware of the doctrine of the Phariseis, whiche had nothyng that was sincere and cleane, but was corrupte with ambicion, auarice, enuie, and other vices: Where as the doctrine of the ghospell tasted of no suche thyng. For theyr doctrine doth rather infecte man, than feede hym, and therfore it must be taken hede of diligently, because they be wonte for to deceiue unware and symple men by the false cloke of godlinesse, whiche is the very poison of true godlynes.

¶ When Jesus cam into the coastes of the cytie which is called Cesarea Philippi, he asked his disciples, saying: Whom do men saye that I the sonne of manne am? they sayd: sum saye that thou arte John the Baptyst, sum Helias, sum Hieremias, or one of the numbre of the Prophetes. He sayeth unto them: but whõe saye ye that I am? Simon Peter answered? Thou arte Christ the sonne of the lyuing God. And Jesus aunswered and sayed unto hym: happy arte thou Symon the sonne of Jonas, for fleshe and bloude hath not opened that unto the, but my father whiche is in heauen. And I saye unto the, that thou arte Peter, and upon this rocke I wyll buylde my churche, and the gates of hell shal not preuaile against it. And I will geue unto thee, the keyes of the kyngdom of heauen, and whatsoeuer thou byndeste in earthe shall be bounde in heauen, and whatsoeuer thou loosest in earthe, shalbe loosed in heauen. The texte.

Here when Jesus came into the coastes of the citie called Cesarea whiche Philipp

Philyppe the Tetrarche so named in the honour of Cesar, folowyng his brother Herode, whiche chaunged the name, and called that Cesarea, whiche before was named the tower of Straton, he thoughte to proue how muche his scholers had profyted by hearyng so muche communicacion, and by seing so many miracles: and whether they had any higher or better opinion of hym than the vulgare sorte. Therefore he demaundeth of them saying: whome doe men talke that the sonne of man is? They saye: Sum say that he is John the baptist. For so the Herodians dyd suspecte. Sum say that he is Helyas, because he was taken vp: and they suspecte ꝧ he dothe appere nowe accordyng to the prophecy of Malachy. Sum say that he is Hieremy, because he was a fygure of Christ, and that it was sayed of hym: Beholde I haue set the thys day ouer nacions and kinges to plucke vp and to distroye & to plante: whiche in dede should be fulfylled in Christ. Jesus hearyng these, to thintent he would get out sum more certaine and hygher profession, sayeth: ye (ꝙ he) whiche shoulde know me better, who saye ye that I am? Here Symon Peter as he loued Jesus best, as the chyef of the Apostolicall order, aunswered for them all: Thou art very Christ the sonne of God alive: not speakyng of suspicion, but professyng certaynly and vndoutedly that he was Messias promised of the Prophetes, and the sonne of god after a certayne singuler maner. Jesus delighted with this cherefull and substanciall profession, sayed: blessed art thou Simon the sonne of John. The affeccion of man taught thee not this word, but the heauenly father put it in thy minde by a secret inspiracion. For no man hath a worthie opinion of the sonne, but by the inspiracion of the father, which only knoweth the sonne. And I again, least thou shouldest adourne me thākelesse with suche a noble testimonie, assure thee of this, that thou art verie Peter, that is to saye a sound and a sure stone not waueryng hither or thither wt sundrie opinions of the bulgare sorte: and vpon this stone of thy professiō will I buyld my churche, that is to saye, my house and my palace: whiche beyng set vpon a sure foundacion, I wyll so fortifye, that no power or strength of the kyngdome of hell shalbe able to beate it downe. Sathan will cum vpon you with many engins: he wyll rayse a cumpany of wicked spirites againste you, but through my defence my buildyng shall stande impregnable, onely let this sure and sounde profession abyde. The kyngdome of heauen is the churche, the kyngdome of the deuel is the worlde. Of this no man nede to be afearde, so that he be Petre, that is to saye lyke vnto thee. And the keyes of this heauenly kyngdome I wyll delyuer vnto thee. For it is meete that there he be fyrst in auctoritie whiche is fyrst in the profession of the faith, and in charitie. And truely this kyngdome of heauen is in earthe, but it hath to do wt heauen, wherof it doth depende. Wherfore he that is entangled with synnes, doeth belong to the kyngdome of hell, nor cannot enter into the kyngdome of heauen. But he shall entre yf he professe that whiche thou dost professe, and be losed frō his synnes by baptisme, and so through thy leadyng and thy openyng of the gates, he shall enter into the kyngdome of heauen. This is my peculiar and propre power, to forgeue synnes: but this power I will geue vnto the after a maner, that that whiche thou shalte loose with my keyes receyued of me, vpon earth before men, shall be losed also in heauen before God. On the other side, that whiche thou shalt bynde in earth, shalbe bound also in heauen, for God wyll allowe thy iudgement cummyng from his spirite.

And I will geue vnto thee, &c.

Than

¶ Than charged he his disciples that they should tell no mā that he was Jesus Christ. From that tyme forth began Jesus to shew vnto his disciples how that he must go vnto Hierusalem, and suffer many thinges of the elders and hie priestes and Scribes, & must be kylled and raysed vp agayne the third daye: And when Peter had taken him asyde, he began to rebuke hym, saying: Master fauour thy self, this shall not happen vnto the. But he turneth hym about, and sayed vnto Peter: go after me Sathan, thou hyndrest me, for thou sauerest not the thynges that be of God, but those that be of men. The texte.

Whan Jesus had spoken these thynges, he cōmaunded his disciples that they should as yet kepe this godly opinion of hym, secret with thēselues: nor open it to others that he was Messias. For fyrst the sacrifice of ẏ crosse must be accomplished, and the veritie of his manly nature declared, and further by his resurreccion, and the holy ghoste, his diuinitie must be declared. For although the voyce & sentence of Peter, was praysed of Christ, as the sentence of them whiche nowe began to profite and spryng vp by litle and litle, vnto thinges of more perfeccion: yet they dreamed of a certayn kyngdome, not vtterly vnlyke a worldly kyngdome. And therefore Jesus darkely, and as in a riddle, promised vnto Peter the right of the keyes, but he deliuered them not byandby. For as yet he was not mete to vse theym, as yet he was not sufficiently taught with the instruccion of the holy spirit. And therfore Jesus calleth them backe to the misterie of the crosse and of his deathe, by the whiche misterie that kyngdome must be prepared, the deuil once ouercum, and synes abolysshed, that they myght be the lesse troubled in their myndes whan they should see thinges chaunce whiche they knew should cum to passe a litle after. They desired rather to glory in the mighty and high sonne of the liuing God but no man can truely glory in hym, but he whiche is not offended with his humilitie and lownes. Jesus therfore began to prepare his disciples to thys storme whiche was at hand, shewyng them that he must fyrst go to Jerusalē, and that he should haue many griefes and displeasures of the Scrybes and Phariseis, and also of the chief priestes, and finally that he should be kylled, but on the thirde day rise again. Whan the disciples beyng yet carnal vnderstoode not fully this communicacion, because they iudged these thinges vnmete and vnworthy for hym, who thorough so many myracles declared hym self to be the sonne of God, yet they durst not demaund of their maister what it ment to dye and ryse agayne. Therfore Peter, who for the special loue that he had to his maister, was bolder then the other, taketh him asyde from the other of the Apostles, as though he would tell hym a thing more familierly: and chiding hym, and abhorryng the speaking of death and afflictions, sayd: Lorde be good to your self. These thinges shall not happen vnto you. For it is in you that they cum not to passe: For although Peter pronounced hym to be the sonne of God alyue, rather by the instigacion of the father, then by his own reason or wit: yet he was farre from the vnderstanding of that misterie, that Jesus by his death shoulde redeme mankynde, and by his resurreccion declare vnto the world the might of his diuine power. Therfore Jesus to refourm this affeccion in his disciples, turned vnto them, & beheld them, whom he knewe to haue lyke mynde and affeccion (albeit onely Peter durste blame the Lorde,) sayd vnto Peter: Cum behynde me Sathan. Be not agaynst the wyl of my father: it is thy parte to folowe me, not to go before. Nowe thou dooest withstande, and endeuour to let that thyng whiche bothe my father willeth to be doen, and also it behoueth me to do, for the health and saluacion

of mankynde. Thou desyrest to be a felowe of the kyngdom, and thou arte agaynst me makyng spede vnto the crosse of myne own accorde, to thentent I may winne and get this kyngdome to my father: what waye ye see me go, the same ye must go also to the kyngdome of heauen. But thou sauerest not yet the thynges whiche be of God: but led by mannes affeccions, repinest against the wyll of God. Resist not therfore thou vnprofitable counsaylour, but folow after me, becum rather a scholler then a maister.

The texte, Than sayd Jesus vnto his disciples: yf any man wyll folowe me, let hym forsake hymself, & take vp his crosse & folow me. For who so wyl saue his life shal lose it. Again who so loseth his life for my sake, shal find it. For what doth it profite a mā if he win al ye hole world, and lose his own soule. For what shal a man geue to redeme his soule again. For the sōne of man shall cum in the glory of his father with his angels, & thē shal he reward euery man accordyng to his dedes. Verely I say vnto you, there be sum standyng here whiche shal not taste of death, tyl they see the sonne of man cum in his kingdome.

When that with these sayinges Jesus had cut the combe of Peter for his importune frowardnes, turnyng to al his disciples began to declare at large what it was that he sayde to Peter: cum behynde me. Whosoeuer (ꝙ he) wyll be my disciple and partaker of the kyngdome of heauen, let hym folowe my steppes: And lyke as he seeth me despysing all the goodnes of this worlde, to bestowe my lyfe also wyllyngly for the saluacion of men and glory of my father: so must he also refuse and cast of all humayne affeccions, readye to all kyndes of death for the gospels sake: and take his crosse and folow me, which am goyng to the crosse. So to suffre is a blessed thyng: so to be rebuked is a glorious thyng: so to be kylled is a winning of lyfe. I know there is nothing more dere then lyfe: but so euery man must lose his lyfe, yf he wyll saue it: and except he lose it, he shal lose it in dede. He loseth it for aduauntage that loseth it for the gospels sake. He loseth it in deede whiche forsakyng the gospel, prouideth for this temporal lyfe, and loseth the lyfe euerlastyng. There is no mā so folysh that would winne this whole worlde with the losse of this corporall and short lyfe. To what purpose serue rychesse yf the owner perysh? So it is a mad mannes parte to make so muche of his affeccions, of richesse, orels of his body, whiche within short tyme should perysh, yea though no man kyl it: that for mennes pleasure he wyl lese the lyfe euerlastyng, whiche who so hath not, hath all the other in vayne. Therefore nothyng ought to be so dere vnto any man, the gain wherof he woulde chaunge with the losse of his soule. For the losse of other thynges may sum wayes be recōpenced, the losse of the soule can not be recouered. He that loseth his lyfe for my sake, doeth not lose it, but committeth it to me for auauntage, and shall receyue it agayne with lucre, whan the Maiestie of the kyngdome of God shall appere.

For what doth it profit a man if he winne al ye world. &c.

Nor ye ought not to be discouraged in your minde, because I haue shewed you that ye must suffre muche aduersitie for the gospell. They shall haue an ende shortly, and euerlastyng glory shall folow the temporall ignominy and rebuke. For the sonne of man whome ye shal se oppressed and troden downe of all men and counted for a wurme: shal cum once in an other lykenes, and shall shewe vnto all men the Maiestie and glory of his father, beyng garded and accoumpanied with his aungels. Than he that was iudged here & condempned with a shamefull deathe, shall be the iudge of all men bothe quicke and dead, and shall yelde a rewarde vnto euery man accordyng to his dedes. Than shall they be appoynted to euerlastyng deathe, whiche here regarded

For ye sonne of man shal cum &c.

more theyr lyfe than me: and they shalbe rewarded with immortal lyfe which for my sake dispised the lyfe of the body for a tyme. Now is the tyme of strife and trauayle, hereafter shall be the tyme of rewardes. And truly this felicitie shall than be made absolute and perfecte, when it shall be seen good vnto the father. For it belongeth not vnto you to knowe the tyme. And yet in the mean season there shalbe geuen to you a certayn taste of this glory. For be ye assured of this: there be sum here standyng whiche shal not taste of death before that they see the sonne of man shewing the maiestie of his kyngdome, as it may be seene with bodily iyes. Surely before death they shall see the kingdome of God shewe furth his power: and nowe by litle and litle vanquyshe and ouercum the whole power of this worlde.

¶ The.xvii. Chapter.

¶ And after sixe dayes Jesus taketh Peter and James and John his brother, and bringeth them vp into a high mountayn out of the way, and he was transfygured before thē and his face did shine as the sunne, and his clothes wer as white as the lighte. And behold there appered vnto them Moses and Helias talkyng with hym. Than aunswered Peter and said vnto Jesus: Lord here is good being for vs, yf thou wilt let vs make here thre tabernacles, one for the, and one for Moses, and one for Helias. As he yet was speakyng, beholde a bryght cloude shadowed them. And behold there cam a voyce out of the cloud, saying: this is my welbeloued sonne in whom I delyght much: heare hym. And whan the disciples had heard these thynges, they fel on their faces, and wer sore afrayed. And Jesus came and touched them, and said: Aryse, and be not afrayed. And when they had lyft vp theyr iyes, they sawe no man saue Jesus onely. The texte.

After sixe dayes Jesus willyng by sum meanes as it were by a dreame, to shewe vnto his disciples, that sight and apperaunce in the whiche once he shall cum to be iudge of the worlde: he chose out three of the number of his disciples, Peter, James, and John his brother: and whan he had brought them vp into a very hye hyll, farre from the sight of men, he was transfygured before them. And his face shyned lyke the sunne, and his garmentes were bryght with whitenesse as whyte as snowe, and as no fuller can make vpon the earth, and there appeared also to them Moses and Helias talkyng with hym of the glorye of his death, whiche he should suffer at Jerusalem. This was thought good to Christe that thapostles shoulde be confirmed by those auctours, whome al the Jewes magnified moste, and that they shoulde not suspect that he would abolysh the lawe, sith Moses stoode with hym: nor the prophetes, sith Helias was present: nether that they should abhorre his death as a shamefull thyng, whiche so great men setforth, and shewed it to be glorious. These thynges wer seen to the apostles as to men newely waked from slepe: for theyr iyes wer heauy and grieued. For mortal feblenesse was not of capacitie to receiue the greatnesse of the vision. The disciples therfore beyng afearde and amazed with suche a wunderfull and incredible sight, Peter not yet fully well aduised, but rauished wholly with the pleasure and maiestie of the sight, whiche semed to be farre from mencion of death, sayd: Lorde let vs buylde here three tentes or pauilions, one for thee, another for Moses, and the third for Helias. This was thought vnto Peter more wisedome than to be slayn at Jerusalem. Peter had not yet ended his cōmunicacion, but behold a bryght and pleasaunt cloude ouershadowed thapostles, lest they should be

absorpte and ouercummed with the highnesse of the sighte. And beholde the voice of the father sounded out of the cloude, witnessyng of his soonne, with the same wordes with the whiche he witnessed of hym, when he was baptised in Jordane: This is my onely beloued soonne in whome my mynde hath delight, hearc hym. Whan the disciples heard this voyce ful of diuine maiestie, and not to be borne of mannes eares, they fell doune grouelyng vpon theyr faces and wer more afeard. For they wer afearde of theyr lyfe, because they had learned that God sayed thus: man shall not see me and lyue. But Jesus receyuyng agayn his former shape, touched them with his handes, lest they shoulde suppose that he were a goste, and with his accustomed and knowen voyce he comforted them, saying: Aryse and feare nothyng. Further when they wer cum to theymselues, and lifted vp theyr yes, they sawe noman there but Jesus alone, euen lyke as he came vnto the hyll.

The texte, ¶ And whan they came doune from the mountayn, Jesus charged them, saying. Shew the vision to no man vntyl the sonne of man be rysen agayn from the dead. And his disciples asked him, saying: why than say the Scribes that Helias must fyrst cum? And Jesus aunswered, and sayed: Truly Helias shall fyrst cum and restore all thinges. But I saye vnto you, that Helias is cum alreadye, and they knew hym not, but haue doen vnto hym whatsoeuer they listed. In like wise shal the sonne of man also suffre of them. Than the disciples vnderstoode that he spake vnto them of John Baptiste.

And whan they came doune from the hyll, before they came to the coumpanie of the other disciples he cōmaunded them to tel no man of these thynges that they had sene, vntil the soone of man wer rysen from deth. For vntil that time the tale should be vnprofitable, and not beleued. And the disciples kepte it to theymselues, and conferred betwene theym selues what it might meane, that Jesus said: after that he be risen again from death. Their hart was so wrapt & entangled, that that worde so often hearde, could not enter into theyr harte. But a certayn doubt rose in theyr myndes of that that they saw Helias standyng with Jesus, this doubt they propose vnto him in the waye. What meaneth it than (q they) that the Scribes teachyng and tellyng of the cumming of Messias, be wount to saye out of the authoritie of Malachie, that before the cummyng of Messias, Helias Thesbites shall cum. And he went not before thy cummyng, but this daye was sene in the hyll. Unto whome Jesus makyng aunswer, sayed: Truly Helias shall cum lyke as Malachias sayed: and accordyng to his prophecie shall goe before my cummyng, and shall restore all thynges the residewe of the people of Jewes being conuerted vnto the gospell, least the whole nation shoulde be condemned. But this cumming shall be in tyme to cum, when I shall be here againe with the maiestie of my father, renderyng rewarde vnto euery man accordyng vnto his dedes. And

Helias is cum alredy yet a certayne Helias went before this my cummyng also, whome the Jewes despised, euen as they dyd me, and dyd vnto hym not after his desertes, but whatsoeuer it pleased them. And the sonne of man shall be handeled of them with lyke mekenes. Than the disciples vnderstode that he called John Baptiste Helias, for the lykenes of lyfe, and freenesse in reprouyng of kynges.

The texte, ¶ And whan they wer cum to the people, there came to him a certain man kneling doun and sayed, Lorde haue mercy on my sonne, for he is lunatyke, and sore vexed, for oftimes he falleth into the fier, and oft into the water. And I brought hym to thy disciples, and they could not heale hym. Jesus aunswered, and sayed. O feythlesse and crooked nacion, how long shal I be with you, how long shall I suffre you? bryng hym hither. And Jesus rebuked the deuil, and he went out of him. And the chyld was healed from that tyme.

But

But now when Jesus went vnto his disciples, he saw a great multitude of men about them, and the Scribes disputyng with them. The people merueylyng whither Jesus was gone, ran vnto hym and saluted him. He demaunded of them what the matter was that they disputed among themselues. Than one of the multitude made aunswer: Mayster I brought my sonne to thee, which is miserably vexed of an vnclean spirit: whiche as often as he taketh hym, the chylde is beaten agaynst the grounde, sumtime he is driuen into the fyer, sumtyme into the water, he fometh, he gnasheth with his teeth, & consumeth away. And because I could not haue you, I desyred your disciples to cast out the deuil, and they could not. But Jesus to heale the vnbelief of all men, cryeth out in maner angerly: O nacion vnbeleuing and without fayth, how long shal I be among you in vayne, how long shall I suffer youre vntractable and froward maners? I haue doen so many myracles and profytte nothyng: and therwith cōmaunded the chylde to be brought, because the myracle myght be the more euident and notable to all men. Which when he was brought and seen of Jesus, furth with euē there before them al, the spirit toke hym, and the chylde was hurled vpon the ground, and tumbled and fomed, a miserable sight to se. Than Jesus the more to declare the greatnes of the disease, asked the father how long it was sith the chylde began to be vexed with this disease. The father made aunswere and sayed: from his infancy, and not without daunger of his lyfe. For oftentymes he droue hym in to the fier, sum tyme into the water to destroy hym. I know that it is a sore disease, yet if thou canst do any thing haue mercy vpon vs & helpe vs. Jesus hearyng (yf thou canst) sumwhat reprouyng the weaknes of his fayth, as who sayeth any disease wer of greater might than the power of God, sayeth vnto hym: Ask not what I am able to do, but loke what thou art able to beleue. For if thou trust fully, nothing is so hard but it may cum to passe to him that doth beleue and trust. At this word the father conceyuing a trust, and a more sure hope, with plentifull teares crying out, made aunswer: Lord I beleue, and yf any thing wāt in my trust and belief, supply thou it of thy goodnes, and help my vnbelief. In the mean tyme when Jesus espyed the multitude of people running to gase, desyrous to see whether the thing that came not to passe to the disciples should cum to passe to Jesus: he threatned the vncleane spirite, saying: thou deaf and dum spirite, I commaunde the go out from hym, and returne not agayn vnto hym herafter. But the spirite went from the child with howlyng, yet first he tore hym and vexed hym so vehemently that he lay for dead, and many warranted that he was dead. So strong and tough was the violence of the disease. But Jesus takyng the chylde by the hand, lifted hym vp & he arose. Like as ỹ father dyd hardly beleue: so his sōne was hardly healed.

O faythles and croked nacion &c.

And Jesus rebuked ỹ deuyll. &c

¶ Than came the disciples apart to Jesus, and sayd: why coulde not we cast hym out? Jesus sayd vnto them, because of your vnbelief. For verely I saye vnto you, yf ye haue fayth as a grayne of musterde sede, ye shall say vnto this mountayn: Remoue frō hence to yonder place, and it shal remoue: and nothyng shalbe vnpossible vnto you. Albeit this kynde goeth not out, but by prayer and fastyng.

The texte.

In the meane season the disciples wer heuy in theyr myndes, fearyng least thorough theyr default they had lost the power of doyng miracles, where as before they had gloryed that deuilles also were obedient vnto theyr woorde: before the multitude they kepe sylence for shame. But whan Jesus was cum

Why could not we cast hym out, &c. into the house, they goe vnto theyr mayster and demaunde of hym: why could not we cast out this deuyl, sith this power was once delyuered vnto vs from thee? Jesus to confyrme the faythe and trust of his disciples, whiche oughte to be so great that sumtyme it myght healpe the distrust of others, sayeth. The weaknesse of your faythe partely was the cause. For the violence of the disease was vehement, and the fathers fayth weake and wauering, and your fayth was not so myghtye, that it was equall and hable agaynst bothe these difficulties. For it is sumwhat weryshe with mannes affeccions, and faultye by the reason of the leauen of vayne glory. And ye had faythe lyke the seede of mustarde, whiche beyng vyle and litle, yet when it is bruysed, it sheweth a sharpe quycknes of her nature, and sowed in the ground springeth vp into a large tree: nothyng should be so harde, but with a worde it should be brought
Jf ye haue faythe as a grayne of musterd. &c. to passe out of hande. Yea yf ye should say to the hyl remoue from hence, and goe into an other place, it woulde doe it forthwith as it was commaunded. But this kynde of deuylles wherewith the chylde was possessed, is not caste out, vnlesse fayth be confyrmed and strengthned by prayer and fastyng. The violence of the disease was strong and tough, and by continuaunce of tyme, it was tourned into nature. Agaynste suche maner of faultes we must fyghte with fastinges, whiche doe subdue the body beyng brought lowe, vnto the spirite, and also with prayer, which obteyneth the helpe of God. By this communicacion Jesus taught that greuous, vehement, and muche accustomed diseases of the mynde, must be dryuen away with strong & vehement remedies.

The texte, ¶ And whan they wer in Galile, Jesus sayed vnto them: It wyl cum to passe that the sonne of man shal be delyuered in to the handes of men, and they shall kill hym, and the thyrde daye he shall ryse agayne. And they wer exceding sory.

But nowe Jesus whan he was in Galile to thintent he might fortify and make strong the mindes of his disciples, lest they should be ouer muche troubled with his death, again he doth iterate & beate it into them, that the sonne of man must be delyuered into the handes of men, and killed of them, & that the thyrde day he should ryse agayn from death. This saying dyd grieue the mindes of the disciples aboue measure, whiche so loued their lord (albeit their affeccion and loue was yet carnal) that theyr eares could not suffer any mencion of death. For they coulde not vnderstande that Moses and Helias called the death of Jesus a glory & renoume, and that that death should bryng healthe and saluacion to the whole worlde. And although lyke as they were heuy and sadde at the mencion of death, so they ought to haue been cherefull & glad at the mencion of the resurreccion: yet theyr mynd abhorred so muche from the remembraunce of deathe, that surely they vnderstoode not what it ment to dye, and the thyrde daye to ryse agayn. For they thought it better vtterly not to dye, seyng that he was hable to doe that, whiche was hable to reuiue againe from deathe.

And whan they wer cum to the citie of Capernaum, they that vse to receyue tribute
The texte, money called a didramme, cam to Peter, and sayd: Doeth your master pay a didramme? he saith, yea. And whan he was cum into the house, Jesus preuented him, saying. What thynkest thou Simon? Of whome dothe the kynges of the earth take tribute or toll, of theyr chyldren or of straungers? Peter sayth vnto hym, of straungers. Jesus said vnto hym: than the chyldren be free. Notwithstanding lest we should offende them, goe to the sea and cast an hooke, and take the fysh that cummeth fyrst vp, and whan thou hast opened his mouth, thou shalt fynde a stater: take it, and geue it vnto them for the and me.

After

After that he came to the citie of Capernaum, they that demaunded tribute in Cesars name, beyng afrayed to speake to Jesus because of his authoritie, whiche he had gotten hym now by myracles: they went to Peter whom they sawe in maner next about him: Doth your maister (q they) pay a drozam for tribute? Peter wheras he had no money, and would not offend the gatherers of tribute, made aunswer that he payeth. For Jesus hitherto had payed such maner tributes. And whan they were nowe entred into the house (for Jesus had an house there) Peter beyng perplexed, thought in his mynd to speak to Jesus, as touching paiment of the tribute: For he had promised, and had not to pay. Then Jesus not ignorant what Peter had in his hart, preuented his question. Symon (q he) what thynkest thou? Of whom be kinges wont to take tribute or subsidie, of their children or of strangers? Of strangers q Peter. Then (q Jesus) the chyldren be free: signifiyng therby though sumwhat darkly, that he being lord of the lande and the sea, and of all thinges, oweth tribute or subsidie to no mortall prince, and that his disciples as the children of the kingdome be not bounde: but yet mynding to teache that in such thinges whiche make nothing agaynst godlynes obedience ought to be geuen to this kynde of men, lest being prouoked they offend more greuously, he added: yet (q he) lest we offend them, go to the sea and take the fysh which cummeth out first, open his mouthe, and thou shalt fynd a piece of coyne called a Statere whiche is fower drāmes. Take it, and geue it for me and the. With this dede Jesus both shewed his power, whereby he was subiect to no man, & his modestie, wherby he would geue place vnto them, whome it is not mete to stir or prouoke for a thing of litle value, and to be set nothyng by. For he ẏ can geue after that sorte, is greater than he that ought to geue: and yet when he geueth that he ought not he teacheth that it is better sumtyme for to geue ouer thy right than to stryue for thy ryght with them that be froward: chyefly in those thynges whiche diminishe thy substaunce, but hurt nothyng godlynes. The worlde hath his ordre which must not be troubled in no case, by occasion of libertie of the ghospell.

¶ The.xviii. Chapter.

¶ At the same tyme came the disciples vnto Jesus, saying. Who is the greatest in the kyngdome of heauen? Jesus called a childe vnto hym, and set him in the middest of them saying. Verely I saye vnto you, excepte ye turne and becum as children, ye shall not entre into the kyngdom of heauen. Whosoeuer therfore humbleth hymself as this chylde, the same is the greatest in the kyngdom of heauen. And whoso receyueth suche a child in my name, receyueth me. But whoso offendeth one of these litle ones which beleue on me, it wer better for hym that a milstone wer hanged about his necke, and that he wer drowned in the depe of the sea. Woe vnto the worlde because of offences. Necessary it is that offences cum, but woe vnto the man by whome the offence cummeth. The texte.

After that these thynges were thus doen, there entred into the myndes of thapostles, a certayne worldly affeccion, & a prycke of enuie and ambicion. They hearde of the kyngdome of heauen, they sawe thre apostles led aparte into the mountayne, they heard that the keyes of the kyngdome of heauen wer deliuered vnto Peter, and that it was sayde vnto hym: blessed art thou Symon Bariona, and vpon this stone I wyl buylde my churche, they sawe hym talkyng

with theyr maister of certayne thynges bothe familiarly and boldlye, and euen nowe they sawe hym preferred before thother apostles in payment of trybute, and in maner made equall vnto Christe, therfore they sumwhat enuyed Peter, vnto whome the principalitie of the kyngdome of heauen semed to be appoynted, where as he was yonger in yeares. Therefore they goe vnto Jesus, and demaunde who shoulde be chyefe in the kyngdome of heauen. For yet they dreamed vpon suche certaine dignities, as we see in princes courtes.

But Jesus to plucke this affeccion vtterly out of theyr myndes, called to hym a certayne childe, and sette hym in the middes of his disciples, a litle one and yet farre from all affeccions of ambicion and enuie, simple, pure, and lyuyng after the onely course of nature. Be ye sure of this (quoth he) vnles a man be wholy chaunged, and cast awaye vtterly all suche affeccions, and be transformed in to the facion & simplicitie of this childe, he shal not once be receiued into the kyngdome of heauen. So that in no wise preeminence and soueraintie ought ambiciously to be desyred. Wherfore whoso doeth submit hymselfe and becum lyke vnto this babe, in that he humbleth hymself to be as the leste of al, he shalbe greatest in the kyngdome of heauen. For whoso through modestie and sobernes, maketh hymselfe as least, thesame is the greatest in vertue. Princes loue them that be lyke vnto them, and among them he is moste estemed, that preferreth himself before others. I delight in my lyke. In courtes of this worlde the prince thinketh it to redound vnto his rebuke, if a man vse any of his nobles contumeliously: & he taketh the gentilnes to be bestowed vpon hymself whiche is bestowed vpon them. But the fauour of true, simple and humble men is so great with me, that whosoeuer receiueth any one of these for my sake, I woulde it shoulde be counted as done to myselfe, euen as though he receyued me. Contrarywise, whoso hurteth or offendeth any one of these litle ones whiche trust in me, & depende wholy vpon me, he shall be more greuously punyshed, than if he should be drowned in the depe sea with a milstone at his necke. For what is more wicked than to offende them, which bere to no man ill will, whiche enuie no man, whiche preferre themselfes aboue no man, whiche loue all men indifferentlye? But alas, woe be to the worlde for offendyng and greuyng of lyke litle ones. The frowardnes of men is cause that offences must nedes chaunce. There shall be men, whiche stirred vp with enuie and hatred, wil persecute them that doe for them, wyll saye yll by them that wysh them well, will kill them that bryng euerlastyng health. And truly these offences and griefes shal profit them that shal suffer them, yea they shal be profitable to all the worlde. But yet it shall turne hym to displeasure, thorough whose defaulte this offence shall rise.

Excepte ye turne & becum as children. &c.

Wo vnto ÿ worlde bycause of offences. &c

The texte.

Wherfore if thy hand or thy foot hinder the cut it of, & cast it frō the. It is better for the to entre into lyfe halt or maymed, rather than ÿ shouldest hauing .ii. handes or .ii. feet be cast into euerlastyng fyer. And if thyne iye offend the, pluck it out, & cast it from the. It is better for the to enter into lyfe with one iye, rather than hauing two iyes to be cast into hell fyer. Take hede that ye dispise not one of these litle ones. For I say vnto you that in heauen theyr angels do alwayes beholde the face of my father whiche is in heauen.

Therfore they that desier to enter into the kingdom of heauen, let them diligently auoid the offences & griefes of litle ones, but rather let them help one an other. And it is not ynough to beware that a man offend not another, but also to take hede that he offend not hymself. For then they be offences in dede, whan a man is an offence vnto himself. Therfore let not affeccion be so dere

vnto

vnto any man but that furthwith it be cut of, yf it be an offence & a let to him that hasteth to the kyngdome of heauen. Insomuche that if thy hande or thy foot, that is to say a mēbre most necessary, be offensiue vnto the, it must be cut of and cast away. For it is better for the to be receyued into the life euerlastīg maimed or lame, thā with perfit handes & feete to be cast into euerlasting fier. The eye is not only a necessary mēbre to be vsed, but also very pleasaūt vnto man. And yet in case it offend the pluck it out, & cast it away. It is better for the to be receyued into euerlasting life wt one eye, than to be cast hedlong into hel fier with both eyes perfect & whole. But Jesus speaking thus, meant not that any membre of the body should be cut of, but that al affeccions should be cut of, which withdraw vs from the care of euerlasting saluacion. For a frend whom yu canst vneth forbear, is as it wer a mans hād. Thy father vpon whō thou stayest, is thy fote: thy wife or thy childe whom yu louest tenderly, is thine eye. Therfore as there is nothing that ought to be so precious, & nothing that ought so highly to be estemed of man wherby he ought to be withdrawen frō the kingdom of heauen, so no man be he neuer so poore, so base, and humble, ought to be dispised, but holpen rather to cum forward to better & better. Ye haue an example: see therfore that ye dispise none of these litle ones. Although with the world they be abiectes, yet with God they be greatly regarded.

And if thin eye hyndre the pluck it out. &c.

For this I tell you certenly, angels whiche as their ministers haue charge of them, do continually behold the face of the father whiche is in heauen. Hereof ye may esteme how muche they be regarded with God sith he hath appointed them suche kepers & gydes. They be yet rude & rawe, they maye fall, they may be deceyued, but their simplicitie is wurthy help & not punishment.

¶ For the sōne of man is cum to saue that which was lost. what think ye if a man hath a hundred shepe, and one of them be geen astray, doth he not leue. xcix. in the mountaynes and goeth & seketh it yt was geen astray? And yf he chaunce to finde it, verely I say vnto you: he reioyceth more of that shepe, than of nintie and nine whiche went not astray. Euen so it is not the wyl of your father in heuen, that one of these litle ons should perish.

The texte.

For the sonne of man cam not into the earth to destroy any man, but what in him is to saue al men. But many wil not be saued, and persecute him which is willing to saue. These be they whom the worlde hath in great veneracion. They be hygh in autoritie, they be mighty with ryches, they seme to excell in learnyng, they be commended and setforth with a certeine marueylous counterfeiting and colour of false holynesse. Trulye suche must not be prouoked willyngly, but must be dispised stowtely, yf they fearyng lest theyr owne power decaye, oppresse the power of God: yf they sekyng theyr owne glory, enuy the glorye of the ghospell: yf they followyng theyr lucre be agaynste the profytes of all men: yf they boastyng theyr vayne learnyng, do corrupt the doctrine of the gospell: yf vnder the pretence of false religion, they go about to extinct true religion: yf they were fyerce and cruell by benefites and good turnes: These maner of men must thanke themselues for theyr own distruccion. But this ought to be our study and endeuour that we suffre none to peryshe of these litle and weake ones, whiche so do erre that they be in the way of recouery, beyng more lyke to shepe than woulues. Coniecture by yourselues what great care the father (whiche is naturally good) doeth take, least anye man shoulde perysh, whome he made to the intent they shoulde be blessed.

For yf there be a true and faythfull sheapherd, lorde ouer an hundred shepe,

and one

and one should be lost of so great a numbre, woulde he not leaue the ninetie & nine in the hylles, and seke her whiche is wandered from the flocke: and is so greued with the lack of one lost shepe, that he would put the whole flocke besyde in daunger. And if he should chaunce to finde her, certainly I saye vnto you, that he wil reioyce more for that one gotten againe, than for all the other whiche wer not lost. Wherfore yf a man beyng a sheperd beare suche affeccion toward his flocke which he doeth possesse onely, but created not, how much more is it my fathers wyll whiche is in heauen, that none of these litle ones whome he hath created should perysshe: whome he regardeth so, that he hath apoynted his aungels to the kepyng of them, and hath bestowed his onely sonne to call them to saluacion.

The texte. ¶ Moreouer yf thy brother trespasse against the, go and tell hym his faulte betwene hym and the alone. If he hear the, thou hast wun thy brother, but if he hear the not take with the one or two, that in the mouthe of two or thre witnesses euery matter maye be established. If he hear not them, tel it vnto the congregacion. If he hear not the congregacion, let hym be vnto the as an heathen man, and as a Publican. Verely I saye vnto you: whatsoeuer ye bynde in earth, shalbe bounde in heauen, and whatsoeuer ye lose on earth shalbe losed in heauen. Againe I say vnto you, that yf two of you agre in earth vpon any maner of thing, whatsoeuer they desyer, they shall haue it of my father whyche is in heauen. For where twoo or three are gathered together in my name, there am I in the myddest of them.

Therfore away with offences from your cumpany, which breake brotherly peace, but let there be mutual charitie, wherby ye maye louyngly help and heale others faultes if any chaunce: and the way to heale shalbe this. If thy brother do any thing against the whiche is wurthy to be loked vpon, lepe not out furthwith to vengeaunce, neyther agayn suffer hym not by thy silence to be lost, whiles that he sinneth freely and at large, drunken with his own affeccions: but first try him with a very gentyll remedy whiche shall not so muche as put him to any shame. Go vnto him alone, & debate ẏ matter betwixt you, none other beyng by. If he do not acknowlage his fault, reproue hym & laye it before his iyes, how muche he hath erred frō the dutie of brotherly charitie. And let thy monicion be suche ẏ it may declare the to seke nothing els but his
If he hear the, ẏ haste wunne thy brother. healthe, & the restoryng of olde amitie. And if he be so curable that he cum to hymself at this secret monicion, there is no cause why ẏ shouldest reuenge or put hym to open blame: it is inough for the, that thou hast wun thy brother. And in the meanseason thou hast gained by it. For thou shouldest haue lost a frende, and God shoulde haue lost a soule. But yf the disease be so grieuouse that it cannot be healed with this light medicine, yet thou must not vtterlye dispayer, nor furthwith run to the extreme remedies. But yf that he wyll not hear the alone, go to him again, takyng with the .i. or .ii. eyther that he maye be amended w^t sum litle shame whiche shalbe no infamy vnto him, orels that he may be confuted & ouercum by the testimonie of two or thre. But yf he be so vntractable that he wyll be moued neyther with shame, nor with feare of iudgement, bring the matter to the congregacion ẏ he may be reformed either by the consent of the multitude, or by thauthoritie of them which be rulers ouer the multitude. But if he be so far past cure that he wil not be corrected
If he heare not the congregaciō, &c. neyther by secret & brotherly monicion, neither by the knowlege & consent of two or thre, neyther by the shame of his fault vttered and disclosed, neither by the autoritie of the chief rulers, leaue hym to his disease. Let him be cut of from the congregacion, & taken in none other wise but as an heathen or Publican.

Let this

Let this be the greuousest punishment emong you, whiche notwithstanding is vsed for none other purpose, but that the brother eyther shoulde cum vnto hymself by shame, consideryng that he is shunned and fled of all men, orels lest he beyng mingled in the flocke, should hurt other with his infection. No man ought to say vnto me, the iudgementes of thy kyngdome be but werish and weak, nay they be very seuere and sore, yf a man wyll contemne them obstinately. For mans lawes when they punysh a greuous offence with death, they do nothyng but kyll the body, & sumtime they kil hym whom God doeth not condemne, and they kyl onely & amende hym not, for he is not aliue to be amended. But this condemnacion although it proceedeth leysurely to punishment, yet for this cause it is very seuere and sore that he that is cõdemned vnlesse he doe repent, is punished with euerlasting payne, whiche by no meanes he can escape. Whom Cesar doth condemne, God sumtime doth assoyle: and whom the prince doth assoyle, God sũtyme doth condemne. The prince whom he doth assoyl, he leaueth in the cũpany of men, to make other lyke hymselfe: whom he killeth he taketh from the cumpany of men, not onely not healyng him, but making hym in case that he can not be healed. These be mãs iudgementes, rather necessary than prayseworthye. But your sentence so remoueth a man that is vncurable, that he can not infect them that be good: and yet he is in case that he maye repent: because that ye haue power to saue and not to destroye. And yet they shall not sin vnpunished, whom ye suffre to haue theyr lyfe. He shalbe punyshed eternally, God beyng his iudge, whose sentence shal approue and confirme your sentence, vnlesse the condemned person repent.

What soeuer ye bind in yerth. &c

For he that seketh not reuengyng but the amendment of his brother, he that is redy to forgeue the iniury doen against hym, he that willingly cũmeth vnto the sicke to heale hym being offended hymselfe: he that once or twice repelled, yet ceaseth not to help & heale, he that trusteth not to hisown iudgement, but taketh one or two vnto hym, not to reuenge but to heale: this mans sentence because it cummeth from an euangelical minde, God wyll allowe and neuer will breake it vnlesse the condemned person wil condemne that that he hath doen. Although therfore your iudgement hath not in apperaũce such seueritie and sharpnes as the iudgementes of princes haue, yet it is more to be feared than theyr sentence, wherewith oftentimes the best be condemned & the most sinful assoiled. It is a terrible thing to be condemned of God: and he is condemned of hym whosoeuer is condemned of you, agreyng together with a sincere mynde. For ẏ that ye iudge by the spirit of God, is not your iudgement, but his by you: but if ye cõdemne a man by the spirit of man, than it is mans iudgement & not Gods, & he that by your iudgemẽt is cast out of your cumpany is not furthwt banished from the cumpany of heauẽ. Therfore the strength of your autority resteth in affeccions, whiche only God doth behold & see. Truly these be the keyes whiche I wil geue vnto Peter professing me: wherwith that that shalbe bound in pearth shalbe boũd also in heauen: and ẏ that shalbe losed in pearth shalbe losed also in heauen. This power though it be specially mete for the heades and chief, yet I wil geue it to all men, yf so that they haue a consent and agrement among them, not of man but in my name. Yea and moreouer I wil say vnto you, your consent shal not haue autority only in pardoning and condemnyng offences, yf ye with me & among your selues do agree: but also yf any two be found in pearth whiche do truly

agree in my spirite, that is to saye, not moued with the affeccion of man, but ioyntly louyng the thynges that be of God: whatsoeuer they aske, they shall obteyne it of my father, whiche is in heauen. Suche loue hath the father towarde the euangelicall and holye concorde. Therfore forasmuche as ye maye doe so muche with the prince that is almyghtye, ye nede not to repent you of your power and authoritie: although before men ye appeare feble and weak. That whiche is asked of Ceasar, is not furthwith obteyned, nor he is not able to perfourme whatsoeuer is asked of him. For he can not put away the agew or make the dumme to speake agayne. But there is nothyng so harde or incredible whiche my father wyll not geue you, yf ye aske of hym with one consent and agreement.

The texte. ¶ Then came Peter vnto hym, and sayed: Lord how oft shal I forgeue my brother yf he sinne agaynst me, tyl seuen tymes? Jesus sayeth vnto hym: I saye not vnto the until seuen tymes, but seuenty tymes seuen times. Therefore the kingdom of heauen is likened vnto a certain man that was a king, whiche would take accoumpt of his seruauntes. And whan he had begon to reckon, one was brought vnto hym whiche ought him ten thousand talentes, but forasmuche as he was not able to paye, his lorde commaunded hym to be solde, and all that he had, and payment to be made. The seruaunt fell doune and besought hym, saying: Syr haue pacience with me, and I wyll paye the al. Than had the lorde pitie on the seruaunt, and losed him, and forgaue hym the det.

After that Peter had hearde these thynges diligentlye, supposyng that all that Jesus had reasoned of condempnyng and assoylyng, pertayned chiefly vnto hym: he conceyued in his minde a certayne doubte, because that Jesus saying (after the thyrde reprouing lette hym be vnto thee as an Heathen or a Publican) semed to apoynt a certayn nūbre: whiche whoso passed, although he that had offended did repent, yet he shoulde not be receyued vnto grace. Therfore to be more exactly taught in this thyng, he went vnto Jesus: lord (q he) howe often shall I pardon my brother yf he offende me, ⁊ after what numbre of faultes shal he be repulsed from pardon? After the seuenth fault? This noumbre Peter dyd propose as greate ynoughe, whereas Jesus made mencion, but onely of the thyrde reproke. Than Jesus showing that in these thynges whiche be done against vs, we must be very gentill and easie in forgeuenes: I doe not saye (q he) that ye must forgeue vnto the seuenth faulte, but vnto the seuenty times seuen: showyng that no numbre ought to be prescribed to a christian forgeuyng: but as often as he that hath offended doeth repent, so often euen with the hart his offence is to be forgeuen: vtterly plucking out from a christen minde all desyer to reuenge. And lest that any man should thynke it harde and vniust, Jesus teacheth it to be very equall ⁊ iuste by a similitude. For this is not so muche a clemency as a recōpence. For whā we offende sumtyme agaynst our nebour, but muche more both oftener and more greuously against God, whom as oftē as we offend, the more greuously we sinne, the greater that he is against whom we sinne. And the greater benefites that we receyue of hym, the more vnwurthy we be to obteyn pardone eyther of our nebour, or of God (who doth pardon him that sinneth a thousand tymes yf that he repent) yf we think it muche to pardon our brother offendyng muche lesse, chiefly sith God doeth forgeue vs our trespasses on this condicion, that we moued by his example, should be gentil and easie to be intreated towardes our nebour. Therefore (q he) the kyngdom of heauen is lyke a ryche and a myghty manne: who hauyng a great familie, thought to take a count of his seruauntes.

And

And whan he began to counte, he founde one that ought hym ten thousande talentes. And whan the sum was greater than the detter was able to pay, the lorde cōmaunded both him and his wyfe and chyldren, and al that he had to be sold, that the creditour might be contented with the money that was made. But the seruaunt fallyng doune with meke suite at the lordes knees: I pray the (q he) to graunt me sum respyte, and in processe of tyme I wyl pay the al. And the lorde hauyng compassion of the seruaunt whiche humbled hymselfe before hym, graunted more than he desired. For he did not onely not bryng hym into the lawe, but forgaue hym the whole summe.

The same seruaūt went out, and founde one of his felowes, which ought him an hundreth denaries, and he layed hand on hym, and thrattyng his necke, drew hym, & sayde: pay that thou owest. And his felow fel doun, & besought him, saying: haue pacience with me, and I wyll paye the all. And he would not, but went and cast him into pryson, tyll he should pay the det. So when his felowes sawe what was doen, they were very sory, & cam and tolde vnto theyr Lord euery thyng that was doen. Than his lorde called hym, and sayd vnto hym: O thou vngracious seruaunt, I forgaue the all that det when thou desyredst me, shouldest not thou also haue had compassion of thy felowe, as I had pitie on the? And his lorde was wrothe, and delyuered hym to the tormentours tyl he payed al that was due vnto hym. So lykewise shal my heauenly father do also vnto you, if ye frō your hartes forgeue not euery one his brother their trespaces. The texte.

But that seruaunt beyng now free and at libertie whan he was goen out of his maisters syght, by chaunce met with one of his felow seruauntes, whiche owed hym a lytle money, that is an hundreth denaries: he forgetting his maisters clemency towarde him, furthwith layed hand vpon hym, and began to plucke the miserable man, saying: pay thy det. This felow seruant fallyng doune at the knees of his felow seruaūt, beseched hym, with as many wurdes as thother besought his lord and master: deale paciently with me, and I will pay you all. But the creditour would not be intreated, but repelled the humble sutour, and plucked hym into pryson, tyl he had payed his det. Now the other felowe seruauntes whiche had seen the meruaylous clemency of theyr master toward the seruaunt, whan they saw so great crueltie of theyr felowe seruaunt, moued with great grief and sorow, declared vnto theyr mayster all the matter toward his felow. Than the master styrred with anger called vnto him his seruaunt, whom he had pardoned all. Thou naughty seruaunt (q he) dyd not I beyng thy master forgeue the suche a great summe, for none other cause but that thou madest humble supt vnto me? was it not mete therfore that thou beyng a seruaunt, shouldest forgeue thy felow seruaunt a litle moneye, and haue compassion vpon the humble sutour: lyke as I had compassion of the? Surely so greate gentylnes of myne towarde thee, ought to teache thee gentilnes toward thy felow seruaunt. And now the master beyng sore angrye, delyuered him to the tormentours to be kept in pryson vntyll he repayed the whole sum that was forgeuen before. After this exaumple your heauenly father wyll deale with you. Euery of you is in det vnto hym muche more, whome euery man often doeth offende. Men also do trespasse agaynst men, but yet farre lesse. But vnlesse euery man forgeue his brother and that with all his harte, lighter offences doen agaynst hym: the father wyll not onely not forgeue you the greater trespasses doen agaynst hym, but also will reuoke and call backe those whiche he had forgeuen.

The

¶ The.xix.Chapiter.

The texte, ¶ And it came to passe that whan Jesus had finished these sayinges, he departed from Galile, and came vnto the coastes of Jewry beyonde Jordan, and muche people folowed hym: and he healed them there.

After that Jesus with this communicacion had instructed & framed his disciples vnto well doing towardes the simple, and vnto gentilnes toward the offenders, he lefte Galile and went ouer Jordane, in to the coastes of Jewrye, as goyng towardes hys death to cum, which the Phariseis secretly went about. And thither also folowed many flockes of people bearyng with them diuerse sicke and diseased: and he healed them there.

The texte. ¶ And the phariseis came vnto him, and tempted hym, and sayed vnto hym: Is it lawful for a man to make a diuorcement with his wyfe for any maner of cause? he answered and sayde vnto them: haue ye not red how that he whiche made man at the begynnyng, made theym man and woman? and sayed: For this cause shal a man leaue father and mother, and shall cleue vnto his wyfe, and they twayne shalbe one flesh. Wherfore now they are not twayne, but one flesh. Let no man therfore separate that god hath coupled together. They said vnto hym: why did Moses than cōmaund to geue a testimonial of diuorcement, and to put her awaye? He sayed vnto them: Moses because of the hardenes of your hartes, suffered you to put away youre wiues, but from the begynnyng it was not so. I say vnto you: whosoeuer putteth away his wyfe, except it be for fornicacion, and marieth another, he commytteth aduoutrye.

And agayne the Phariseis seyng so many wounders, and the loue of the multytude towarde Jesus, beganne to renewe theyr enuye agayne. Who craftilye and subtillye came vnto hym, takyng occasion of the communicacion wherewith he taughte before that the wyfe oughte not to be repudiate and cast of. Therfore they propose a question with two pykes: whether it wer lawful for a man to cast of his wyfe for euerye cause. And yf he had answered: It is lawefull, he should seme contrary to hymselfe, where as he taught that diuorce is not lawfull: yf he had denyed it, he shoulde seme to haue been agaynst Moses lawe, whiche doeth permitte for euery cause to geue a booke of diuorce, and to sende her awaye. But Jesus so doeth temper and ordre the answere, that he hurteth not the authoritie of Moses, nor recanteth not his doctrine, and stoppeth the mouthe of the Phariseis. whiche were skylfull in the law, by the authoritie of the lawe. Haue ye not red (q he) that whan God made mankynde, he ordered the fyrste matrimonie so, that one was coupled vnto one with a knot that could not be broken? For he made bothe man and woman of one piece, that by thimbracyng of these, mankynde should spryng further. And by and by expressing the indissoluble knotte of the man and of the wyfe, not Moses but God himself the maker of the maryage, said: For thys mutuall charitie, man shall forsake father and mother, and be fastened and coupled vnto his wyfe. And this coupling shalbe so strayte and fast, that of two in maner shalbe made one person, whiche before wer two. Therefore once ioyned in matrimonie they be not now two, but one bodye: insomuche that it is as farre agaynst nature to separate the wyfe from the manne, as to cut awaye a membre from the bodye. Therefore that whiche God hath knyt once together with so strayte a bonde, let no man separate.

Here the Phariseis, thinking that they hadde caughte nowe an occasion to catche Jesus: yf god (q they) meant this that thou doest saye, why than dyd Moses geue housbandes leaue to caste of theyr wyfe for euery cause, so that they geue her a booke of diuorce? how durst he permit that which god would not to be doen? Jesus answered: He dyd not permit you this because it was ryght and good of nature, but knowyng the hardnes of your hart, he suffered the lessar ill, that ye shoulde not commit the greater. For he doeth not alow diuorce whiche had rather suffer that than murder. And the booke of diuorce doeth not make that the diuorce is right and good: but it witnesseth thy hardnes, which e wilte cast of thy wyfe for euery lyght cause, and prouydeth her of a new husband, takyng away libertie from the, that thou shalt not cal her agayn once cast of. But from the beginnyng where as the malice of man was not yet increaced, nor the nature of man was not yet infected with so many vices: because there was not so cruell hatred, that poysonyng or murdre shoulde be feared, there was no licence of diuorce: and the same law shall not nowe be losed and set at libertie, after that the doctrine of the Gospell doeth renewe and mak e perfecte the syncerite of nature. Moses wyshed the same that I doe teache, but your maners bent ouer muche vnto murdre, put hym in feare, that he durst not requyre this of you. I who doe not abolysshe the lawe, but make it more perfecte, playnly saye vnto you, that it is vnlawefull and agaynst the mynde of God, and agaynst the wyll of Moses, whiche ye doe commonly: refusyng your wyues for euery cause.

Why dyd Moses this comaund, &c

And it is not therfore ryght that ye doe, because ye doe it without punyshment: There be many mischeuous thynges before God, whiche be not punyshed by mannes lawes. Therfore ye shal vnderstand that whosoeuer casteth of his wyfe for euery cause, and maryeth an other, bothe committeth aduoutry hymselfe, & geueth also a cause of aduoutry to his wife, vnlesse she whom he doeth leaue of, hath deserued diuorcement by aduoutry. For she that hath geuen another man libertie ouer her, ceasseth nowe to be wyfe, and hath taken away from her selfe the ryght of matrimonie, the fleshe beyng deuided, whiche God would haue to be one and vndeuided. But he that for such causes, leaueth his wyfe, for whiche ye oftentymes doe cast her of, yf he couple hymselfe to another, it is not matrimonie but aduoutry. And who so maryeth her so cast of, he marieth not his owne wyfe, but an other mannes, and therfore he doeth not mary, but committeth aduoutrye. But the whole of all these mischiefes dothe redounde to hym that is the refuser and caster of. For fyrst he is stubburne and cruel, whiche neyther could beare his wyues faulte nor would go about to amende it. Furthermore he geueth her that is dryuen out of his house, whiche cannot lyue withoute a housbande, an occasion to commit aduoutrye.

This disciples sayed vnto him, yf the matter be so betwene man and wyfe, than it is not good to mary. He sayed vnto them: Al men can not comprehende this saying, saue they to whome it is geuen. For there are sum chaste whiche are so borne out of their mothers wombe. And ther are sum chaste whiche be made chaste of men. And there be chaste whiche hath made themselues chaste for the kyngdom of heauens sake. He that can take it, let hym take it.

The texte.

The disciples hearyng these thinges saye vnto Jesus: If maryed men be in this case that they can not be dispatched from theyr wyfe, yf she dys-

please

please them, it is better to forbeare matrimonie. For it is an ha[r]de bondage to suffer at home a waywarde, a brawlyng, and a drounken wo[m]an, or elles paynfull and greuous with sum other lyke faulte. Jesus dyd [n]ot reproue thanswere of his disciples, whome he desyred to be free from th[e] bondage of matrimonie, because of preachyng of the gospell: but he doet[h] them to vnderstande, that it is no safe and sure thyng to flee from matrim[o]nie, vnlesse a man be of so fyrme and stable mynde, that he is able vtterly to abstayn from the acte of matrimonie. But there be very fewe that can doe s[o] because that this affeccion of the body is so common to all men, that there [i]s none affeccion more violent, or more inuincible. Therfore though it be [a] greater freedome not to be tyed in matrimonie, yet is it more sure to be k[e]pte within the bondes of matrimonie, than to be defyled with lying here and there. Therefore Jesus showyng what was beste, and prouokyng this wa[y]e with the rewarde of libertie, dareth not yet exactely requyre that, whiche in maner excedeth mannes power. All men (quod he) be not able to receyue [t]his worde, but they onely vnto whome it is geuen of God: who haue so gr[e]at a feruencie toward the holynes of the gospell, that of theyr owne accord[e] and wyllyngly can neglecte this affeccion. For chaste singlenesse hath n[o] prayse vnlesse it be taken for loue of the euangelicall godlynes. For there [b]e three kyndes of Eunuches. One of them whiche be so borne, and abho[r]re from wyues thorough the defaulte of a colde nature, or sum other secret[e] affeccion of nature. Another kynde of them, whom men hath gelded. The chastitie of these men deserueth no prayse, because it cummeth of necessitie, not of the loue of vertue. But the gospell also hath his Eunuches very blessed, whiche be not geldynges of nature, nor gelded of men, but they gelded themselues, for the kyngdome of heauen: not cutting of the membre of the body, but for loue of the ghospell, ouercummyng the desyer of matrimonie. Ye see victorie set out before you, let hym trye that will, and knoweth his owne strength: Let hym beare awaye the game that can: They that contende valiauntly and willingly shall not want the fauour of the master of the game. Because cōmunicacion was of the puritie of virgins, and of the highnes of that noble vertue, whiche chaunceth to fewe: as by occasion there is brought in also an exaumple of perfect cleannes, and great modestie: without the which, virginitie deserueth no prayse.

All men can not comprehende this saying, &c.

The texte.

¶ Than wer there brought vnto hym yong chyldren that he shoulde put his handes on them and pray, and the disciples rebuked them. But Jesus sayed vnto them. Suffre the children and forbid them not to cum to me: for the kyngdome of heauen belongeth to suche. And whan he had layed his handes on them, he departed thence.

There wer presente fathers and mothers, whiche desired to offer theyr babes vnto Jesus, that he might lay his handes vpon them, and pray for them: thinking that lykewyse as they saw diseases driuen awaye through his touchyng, so the touching of Jesus shoulde preserue them from diseases, from fallyng of houses or walles, or other lyke thynges vpon theym, from euyll spirites, and from other hurtes, wherby that age often tymes miscarieth. But the disciples, (who though they had oft tymes hearde many a good lesson of great modestie and coldenes, yet had not vtterly shaken of from them mannes affeccions) thinking it not mete that the greatnes or dignitie of their master should be letted or weried with thimportunitie of babes, and of their mothers: kept them of, whan they desired to cum nere. Jesus markyng this,

to the intent that he might the better imprinte euangelicall moderacion in the myndes of his disciples, whiche doeth loth no manne, bee he neuer so lowe, suffre (quoth he) the children to be brought vnto me: nor lette them not, to cumme to me. For they that be lyke vnto these, be most acceptable vnto me: whom though the worlde doth hate and dispise, yet I vouchesafe to haue none other in the kingdome of heauen. What nature doth geue vnto these, the same must godlines geue vnto you, if ye will be receyued into the kingdome of heauen. Therfore the litell babes were brought vnto Jesus, and he putte his handes vpon theim, inspiring into the litell babes (for the simple faythes sake of their parẽtes,) a secrete power through the touching of his holy body. Which doen, Jesus departed from thence, geuing a lesson by the same facte of his, that the litell babes must be satisfied, but yet that we ought not to tarye long with them, but to make spede to thynges of more perfeccion.

Suffer the childr. &c

And whan he had laied his handes. &c.

¶ And beholde one came, and sayed vnto him: good maister what good thyng shall I do, that I maye haue eternall lyfe? he sayed vnto him: why callest thou me good? There is none good but one, and that is God. But if thou wilt enter into lyfe, kepe the commaundementes. He sayth vnto him: whiche? Jesus sayd: Thou shalt not commit manslaughter. Thou shalt not commit adulterye. Thou shalt not steale. Thou shalt not beare false wytnes. Honour father and mother. And thou shalt loue thy neyghboure as thy selfe. The yong man sayeth vnto him. Al these thinges haue I kepte frõ my youth vp: what lacke I yet? Jesus sayed vnto him, yf thou wilt be perfect, go and sell all that thou hast, and geue it to the poore, and thou shalt haue treasure in heauen, and cum and folow me. But whan the yonge man heard that saying, he went awaye sorye. For he had great possessions.

The texte.

And loe, as soone as he had doen with the children, there cummeth nexte after them a yong man whiche talketh of perfeccion. But Jesus like as in the little babes he shewed his disciples an example of simplicitie and modestie: so in the yonge man beeyng in dede desirous of perfecte godlines, but ouer sore burdened with riches, he setteth before theyr iyes, howe harde it is for theim that be geuen to riches, to cũ forward to ỹ perfeccion of the euangelicall godlines: and howe muche more ready they be to ỹ cause of the ghospell, whiche possesse nothyng, or els very littell of the goodes of this worlde: and yet pouertie and riches stande not so muche in possessions, as in the affeccions of the mynde. The yong man had a deuoute mynde: but because he hearde of Christ certayne newe and straunge preceptes, he went vnto him, and falling downe at his knees asketh him saying: good maister what good shal I do to obtayne euerlastyng lyfe? The yong man called Jesus good to obteyne his good will by fayre speaking: wheras yet he toke him to be nothing els but a very man, although of more excellencie than other men were. Afterwarde whereas he demaunded of good, he meneth not of euery good thyng, but of a certayne notable good thyng, whiche maye deserue euerlastyng lyfe. But no mortall man is absolutely good: and there is no worke of men which can be so good, that it maye deserue the rewarde of euerlastyng lyfe. Jesus therfore prickyng forwarde the yonge manne, to haue a better opinion of hym, and to call him frõ the trust of his workes, and to cause him to put the trust of lyfe rather in the free gifte and benefite of God, who is naturally good, and freelye beneficiall towardes all menne, answered in this maner: why callest thou me good, or why doest thou aske me of good? But yet yf thou desirest to be receyued vnto the eternall lyfe, kepe the commaundementes. And whan the yonge man asked what the commaundementes were, (for he had hearde hym teache that the

Why callest thou me good.

preceptes of Moyses lawe be not enough to obteyne the kingdome of heauē) Jesus to plucke awaye from all men the trust of the lawe, answered: Thou shalt not kill, thou shalt not commit aduoutry: Thou shalt not steale. Thou shalt not beare false witnes: honour thy father & mother: and loue thy neighbour as thy selfe. Than the yong man beyng sumwhat chered, sayd: All these haue I kept from my childehode: what lacke I besyde? He loked that Jesus should haue aunswered him: Thou lackest nothing. But the Lorde showing what difference there was betwene the Jewishe righteousnes and the righteousnes of the ghospell: betwene a good Jewe and a good Christian manne, sayed: If thou wilt be perfecte, go & sell all that thou hast, and geue the money to the poore: thou shalt not lese thy money, though it be dispersed among many. So to disperse it, is to laye it vp: For in the stede of worldelye ryches, thou shalt haue a better treasure in heauen. Whan þ hast doen this being now at libertie, & dispatched of al heauie cariage, bare & poore, cum & folow me beyng also bare and poore. When Jesus sayeth: If thou wilt, he shewed that it was a greate matter: but he added the rewarde. Thou shalt haue a treasure in heauen. Anon he moued him to the loue of perfect godlines: Cum, folowe me. Whan the yong man hearde this communicacion, he went away with a discouraged and heuye mynde, because he was a Lorde of muche possessions, and he thought it harde to leaue them all at once. He desired to get euerlastyng lyfe, he desyred the honour of perfeccion: but the thornes of ryches ouerwhelmed and choked this affeccion whiche was a good seede. Therfore he departed home heuily, not vnderstandyng that Jesus did not condemne riches, but the affeccion, and loue, and carefulnes of riches: to whiche they can scarcely be any lesse then bonde, that haue them. And he woulde not that alwayes they should be forsaken: but yet alwayes set litell by: yea and forsaken also, yf they at any tyme withdrawe vs from the loue of the ghospell.

All these thinges haue I kept from my youthe &c.

The texte.

¶ Than Jesus sayed vnto his disciples: verely I saye vnto you, it shall be harde for the riche to enter into the kyngdome of heauen. And agayne I saye vnto you: it is easier for a camell to go through the iye of a nedle, than for the riche to enter into the kyngdome of God. Whan the disciples hearde this, they were exceedingly amased, saying: who than can be saued? But Jesus behelde them and sayed vnto them: with men this is vnpossible, but with God all thinges are possible.

It shall be harde for þ riche. &c.

Whan the yonge manne was gone, Jesus turnyng to his disciples (for he showed this syght for them, because they shoulde at no tyme repente theim of their pouertie, nor bee entangled with the loue of moneye) howe harde a thyng it is (quod he) for a ryche manne to enter into the kyngdome of heauen. Signifiyng, that the desyre of moneye, and the desyre of the Euangelical philosophie, hardely agree together: because the one requyreth the whole man, thother taketh vnto it almost the greatest parte of man. And to make the difficultie of the thyng the greater, his disciples musyng muche, he sayd more: Yea (quod he) I say more vnto you: It is more easy for a Camell to go through the iye of a nedle, than for a ryche man to entre into the kyngdome of heauen. For the gate is lowe and straight, & it receyueth no Camels laden with burdens of rychesse. For so he reproued the couetous ryche men, vnto whome ryches be rather a burden, than profyt, which they beare for others, rather than for themselfes. This saying because it was not well vnderstande of the

Apostles,

Apostles, put in their myndes a certayne heauynesse, because they wer sory ye
so many men for riches sake, should be shut out from the kyngdom of heauen.
Therfore whan the disciples maruayled muche what it shoulde meane that
Jesus spake of the Camell, and the iye of the nedle, they aske him: If it be so,
who than can be saued? For howe many men are there, whiche can cast away
the ryches that they haue, or not wysh for them yf they haue none? But Jesus
beholdyng them, to thintent he woulde asswage the heauines that they had
conceyued in their mynde, declareth that there is sum hope for ryche menne al-
so to cumme to the kingdome of heauen. To men (q he) this is impossible, no
lesse than for a Camell to goe thorough the iye of a nedle: but to God nothing With men this is vnpossible. &c.
is impossible. Onely he chaungeth the myndes of ryche men, that they wyll
cherefully eyther cast away that whiche they do possesse, or els possesse thẽ as
cõmon and not proper, euen ready to leaue them, yf the matter of the ghospell
at any tyme requyre the same. For why should it greue them to dispise ryches,
whom it greeueth not to bestowe theyr lyfe.

¶ Than aunswered Peter, and sayed vnto hym: Behold we haue forsaken all, & folowed The texte.
the, what shall we haue therfore? Jesus sayed vnto them; Verely I saye vnto you, that
whan the sonne of man shal sit in the seate of his maiestie, ye that haue folowed me in the
regeneracion, shal sit also vpon twelue seates, and iudge the twelue tribes of Israel.
And euery one that forsaketh house, or brethren, or systers, or father or mother, or wyfe or
children, or landes, for my name sake, shall receyue an hundred folde, and shall enherite e-
uerlasting lyfe: but many that are firste, shall be last, and ye last shalbe firste.

This communicacion whiche Jesus had with the yonge man (sell that thou
hast and folow me,) made Peter to haue sum good hope, whiche although hi
wer not riche, yet that that he had, he left it cherefullye, bothe his shyppe and
his nettes, and folowed the Lorde. Lorde (q he) beholde we haue doen that
that thou requyredst of the yonge man: we haue lefte all thinges and folowe Behold we haue forsaken all. &c.
the, what rewarde shall we haue therfore? But Jesus willing to showe that
this high prayse was not offered to ryche men onelye, but also to poore men:
whiche gladly forsake whatsoeuer they haue for the gospell sake: for as much
as this vertue is more estemed of thaffeccion of the leauer, than of the great-
nes of the thyng that is lefte: did not reiecte the saying of Peter, although it
was to high and stout for so symple a matter: but teachyng that no small re-
warde shall be rendered for suche small thinges, lefte of and forsaken with a
good will, sayeth. This I warraunte you that ye whiche haue forsaken no-
thyng for my sake, but your boates and your nettes, but yet with suche a will Ye yt haue folowed me. &c.
that ye would haue forsaken very great richesse for my sake, and hitherto you
beeyng bare and poore haue folowed me likewyse bare and poore, if ye per-
seuer and continue, in the worlde to cum when the dead shall ryse, and euerye
man shall receyue rewarde after his desertes, and whan that the sonne of mã,
(his humilitie that ye nowe see, set aparte) shal sitte in the seate of his maiestie,
ye fysshers than beyng partakers of honor, whiche are now partakers of af-
flictions, shall sit in twelue seates; and shall iudge the twelue trybes of Israe-
el: because they cumming of the same stocke, hauyng knowledge of the same
lawe, prouoked with the same miracles, and benefites, yet by no meanes
coulde be brought to beleue: whereas ye meane persones, and vnlearned, by
and by at my simple bidding, haue lefte, yea those thinges whereby ye sustey-
ned your life. And this rewarde shal not be yours onelye, but whosoeuer for

 the

the profession of my name, forsaketh his house, his brothers or sisters, his father or mother: his wyfe or chyldren, his landes, or anye other possession: he shall not lose that whiche he lefte for my sake, insomuche that he shall haue a greate gayne therby. For in this worlde he shall receyue an hundred folde for the thinges that he hath lefte, and in the tyme of resurreccion, he shall possesse euerlastyng life. For in the stede of the thinges that he hath left, the whiche bee casuall and vyle possessions, he shall possesse here in the meane tyme that precious Margaryte of the euangelicall mynde, whiche is to be estemed and compared with no marchandise of this worlde: In the stede of one house that ye haue left, the doctryne of the ghospell shall make open vnto you a numbre of houses thorough out the worlde. For one piece of grounde manye groundes shall serue your necessities: for one father or mother ye shall haue so many as there shalbe olde men and olde women, whiche ye shall conuert vnto the ghospell, ye shall haue so many brothers, systers, sonnes and daughters, as your equals or yongers shalbe, whiche by your preachyng ye shall bryng to euerlasting life. These shall geue vnto you euery where of theyr owne accorde, yf ye shall neede anye thyng, and theyr affeccions shall far passe ÿ affeccions of thē, whom onely kinred of bloud hath ioyned vnto vs. For the kinred of the felowship of the ghospell, is more nere than fleshly affinitie, and they loue more behemently, whom godlines hath coupled together, than they whom carnall byrth hath ioyned together. Unto this great rewarde, that shalbe added also, whiche is the greatest of all, that for thynges whiche shortely shall perishe, ye shall possesse euerlasting life. I say not this that the profession of the ghospell doth teach vs to dispyse them, whom nature hath ioyned vnto vs: but suche maner of affeccions must be neglected as often as they withdrawe vs from euerlasting saluacion. This great felicitie is set furth indifferently to all men. There is no difference of fortune, condicion, age, or person. But in this estimacion and iudgement which shalbe made of God the equall iudge, many shalbe last, whiche seme nowe to be first. Contrariwise many whiche seme now vile, and of no reputacion with men, shal there be counted chiefe. There shalbe preferred a common woman, before a Scribe, a Publicane before a Pharise, an heathen before a Iewe, a poore manne before a ryche, a plough manne before a king: and they that semed nexte to the kyngdome of heauen shall enter in last: and they that semed farre of, shall enter in firste. The heathen men through fayth shall goe before, the Sinagoge through vnbelefe, shalbe set besyde.

Margin: Euery one that forsaketh house, or brethren &c.

Margin: But manye that are first shalbe last. &c.

¶ The .xx. Chapiter.

Margin: The texte.

For the kingdome of heauen is like to a man that is an housholder, whiche went out early in the morning to hyre labourers into his vineyarde. And whan the bargayne was made with the laborers for a penny a daye, he sent them into his vineyarde. And wente out about the thirde houre, and sawe other standyng ydle in the market place, and sayed vnto them: go ye also into the vineyarde: And whatsoeuer is right, I will geue vnto you. And they went theyr waye. Agayne he went out about the sixte and ninthe houre, and did likewyse. And about the eleuenth houre he went out, and founde other standing ydle, and sayed vnto them: why stand ye here all the daye idle? They say vnto him because no man hath hyred vs. He sayeth vnto them: goe ye also into the vineyarde, and whatsoeuer is right that ye shall receyue.

AND because it semed a darke riddill that he spake concerning the first and the last, he declareth the thing that he spake with a parable, wherby he showeth that men wer called to the keping or obseruing of rightousnes in diuers ages: & yet al the seruauntes of righteousnes haue one and the same reward of euerlasting saluacion: so that they which be called, labour diligently in the vineyarde of righteousnes. For they haue no lesse, whiche be called in the time of Christ, than they whiche be called in the time of Abraham, or Moyses, or Dauid. And they haue no lesse which be called and drawen to the seruice of the gospel being aged, than they which be children or yong men. The one and the same denary and rewarde of euerlasting lyfe, is geuen vnto them all. And yet they ẏ came late seme to haue greater honour by this that the liberalitie of the lord maketh them equall to them whiche came before. The Jewes wer first called, but yet the Gentiles called afterwarde be not only made equall vnto them, but also preferred before the vnbeleuing Jewes. The parable is after this sorte: The kingdome of heauen (q he) is like vnto an house holder, whiche went abrode earely in the morning to hire workemen into his vineyarde. And getting certayne and bargayning with them that they should haue eche of them a denary a piece for theyr dayes worke, sent them into his vineyard: He went out agayne about three of the clocke, and when he saw certayne stand idle in the market, saide vnto them: go ye also into my vineyard, and I shall geue you that shall be mete: He went oute agayne about sixe of the clocke, and agayne aboute nine and did likewyse as he did at one, and three of the clocke. Againe going out about three of the clocke toward night, he founde certaine other in the market, to whome he sayde: why stande ye here all day idle? They saye: because no man hath hired vs. He sayeth to them go ye also into my vineyard.

¶ So, whan euen was cum, the lorde of the vyneyard sayeth vnto his stewarde: Call the laborers, and geue them theyr hyer, beginning at the last vntill the fyrst. But whan they did cum that cam about the eleuenth houre, they receyued euery man a denary. And whan the first came also, they supposed that they shoulde haue receyued more, and they also receyued euery man a denarie. And whan they had receyued it, they murmured against the householder, saying. These last hath wrought but one houre, and thou hast made thē equal with vs, whiche haue borne the burden, and heate of the day. But he answered one of thē, saying: Frend I do the no wrong, Hast thou not couenaunted with me for a denary? Take that is thine, and go thy way: I will geue vnto this last, euen as to the. Is it not lawfull for me to do as I will with mine owne goodes? Is thyne iye euil, because I am good? So the last shal be first, and the first last. For many be called, but fewe are chosen. The texte.

Further toward night the lorde of the vineyard geueth commaundement to his bayly: Call all the workemen and pay them theyr hyer: so that thou begin with the last and cum to the firste. Therfore they that came last that is about a leuen of the clocke, and laboured in the vineyarde the leste parte of the daye, were called first of all, and a denarye was geuen to eche of them. Whan they that were called earely in the morning perceyued this, because they came long before into the vineyard, they thought that after the rate of the time, they shoulde receyue greater wages. But a denary was geuen vnto eche of thē. Therfore when they saw, ẏ they whiche were not like in space of time, yet were made lyke in wages, they depart murmuryng agaynst the lorde of the vineyarde, and saye. These whiche came at eleuen of the clocke haue laboured but one houre, and yet thou makest them lyke vnto vs in

wages, who haue continued the whole day in laboure, and haue suffered the heate of the day where as they came a litil before night, when the heate was nowe past. But the housholder made aunswere to one of them for all: Frende why hast thou enuy that I am liberall vnto others? My fre liberalytie towardes other, hurteth not the. For I doe the no wrong. Did I not bargayn with the, so that thou shouldest haue a denary for thy dayes laboure? Thou hast done thy laboure, thou hast thy couenaunt: I haue nothing more to do with the. Take that that is owed vnto the, and departe. Thou wert hiered hither for wages to doe thy laboure, not to appoynt me what I shall doe. Thus it is thought good vnto me, to geue him that came last as much wages as I geue the. Thou doest lese none of thyne, if I geue this man any thyng of my liberalitie: Shall I not be at libertie because of the, to do with my own what I will? Is thy iye therfore vexed with enuy, because thou seest me liberal toward whom it pleaseth me? This similitude Jesus brought, willing depely to graffe in theyr mindes that god naturally beneficiall towardes al men, ceasseth not by diuers wayes and in diuers ages to prouoke and moue al men to the seruice of true godlines: In whiche they that haue exercised themselues diligently, shall haue for reward euerlasting lyfe, from the which none is excluded geuing eare whan he is called. This reward like as it is in no case due vnto our merites, but is of ẏ goodnes of god, yet it cummeth not without our endeuour: yet we be bounde to the caller for this also, that we cum to the seruice of godlynes, and that we continewe in it vnto the euentide of the day. For they that be called and refuse to go into the vineyarde, they disapoynte them selues of theyr wages. And although among saynctes there is neyther enuy nor murmuryng against god: yet with these sayinges he expressed the high honoure that was showed to the last, which had the first place in reward. Which dignitie is so noble, that a man might haue cause to enuy. Yet the good Jewes also at the beginning murmured against the gentiles, because they cumming of idolaters, straungers from Moyses law, finally vncircumcised, should sodenly be made equall vnto them in the grace of the gospel, and be admitted to the same saluacion, beyng incumbred with no burden of the law, whereas they long exercised in the ordinaunces of Moses, were nothing better than gentiles, which were now admitted to the profession of the gospell, being a litle before of a wicked life. Therfore the gentiles had more forgeuen them, but the Jewes haue no cause to brawle with God therfore, sithe they also may attayne to like felicitie. And if they had rather enuy than folow, let them thanke them selues that they be cast of for theyr vnbelefe, the gentiles in the meane time obteynyng for the redines of theyr fayth, that thyng whiche the Jewes thought that they onely ought to haue. Therfore whoso is called, let him furth with make haste, or els he shalbe called in vayne: but take ye hede that he be also elected. And all be called, but few deserue to be counted among the elect. Therfore Jesus ended his parable with the same clause that he began with: So shall they be last that were first, and first that were last. For many be called, and few chosen.

For many are called but few are chosen.

The texte. ¶ And Jesus goyng vp to Hierusalem toke his twelue disciples asyde in the waye, and sayeth vnto them. Beholde, we do goe vp to Hierusalem, and the sonne of man shalbe betrayed

trayed to the chiefe of the priestes, and to the Scrybes, and they shall condemne him to death, and shall deliuer him to the gentyles to be mocked and scourged, and crucified, and the thyrde day he shall ryse agayne.

After this Jesus beyng a whyle in Galile, began to drawe nere to the place of his death, going towarde Hierusalem. And now whan he had instructed and framed his disciples many wayes as concerning dispysing of ryches, neglecting of parentes and kinsfolkes, of chastitie, of great modestie, of the rewardes that they should haue also in this lyfe: he leadeth secretly apart his twelue apostles, whom he had chosen and thought mete to commit the mistery of the crosse unto, which the multitude was not yet able to beare: And yet he tolde of his death unto the people, when he spake of Jonas, and of the pulling downe of the temple, and the making up of it againe in three daies: but so he tolde them of it that they understode not what was sayed before that they sawe it done. He had opened the mistery of the crosse unto his disciples, as to them y^t were more strong and able, now once or twyse speaking unto them playnly. But because men forget lightly that, whiche they be not glad to heare of, and do not lyghtly let sinke into theyr hartes the thing which the mynd abhorreth: the Lorde Jes^s to confirme his apostles agaynste the storme that was at hande, openeth unto them more playnely and distinctly, not onely that his death was nere, but also telleth them of the mockes and afflictions whiche oftentymes be more greuouse than death it selfe. Beholde (q^d he) we go to Hierusalem, and the sonne of man shalbe betrayed to the chiefe priestes and Scribes, whiche nowe goe about to laye in wayte for him. And they will not rest to blame and accuse him untill they haue broughte hym to condemnacion of deathe, and they shall deliuer him unto the Gentiles to mocke him, to scourge him, to spit upon him, and to nayle him upon the crosse, and whan that he is dead and buried, the thyrd daye he shall ryse agayne. Beholde we doe go up, &c.

¶ Than came to hym the mother of zebedes children, with her sonnes worshipping and desyring a certayne thing of him. And he sayeth unto her: What wilt thou? She sayd unto him: Graunt that these my two sonnes may sit, the one on thy right hand, and the other on thy lefte hande in thy kingdome. But Jesus aunswered, and sayde. Ye wote not what ye aske. Can ye drinke of the cup that I shall drinke of: and be baptized with the baptisme that I shalbe baptised with? They say unto him: We can. He sayde unto them. Truely ye shall drinke of my cuppe, and be baptised with the baptisme, that I am baptised with: But to sit on my right hande and on my left hande is not myne to geue: But it shal chaunce unto them, for whom it is prepared of my father. The texte.

In the meane season James and John the sonnes of zebede, because they had heard that the keyes of the kingdom of heauen were geuen to Peter, & had heard also of the honoure of twelue seates, beyng yet rude & dreaming of worldely thinges, and supposing that this kingdom and these honoures shoulde cum immediatly after the resurreccion: because he sayde, the thyrde day he shall rise: to get thē selues now sum excellēt dignitie, they sent furthe their mother to be a suiter unto Jes^s for her sonnes. She after that she had done her dutie and worshipped him, requiring him not to deny her sute, beyng required what she would, sayeth: Geue commaundement that these my two sonnes may sit in thy kingdom, one on thy right hand, the other on thy left hand. Jesus turning unto the children, of whom he knewe that the mother

ther was sent furth, aunswered them: ye know not what ye aske. Ye delight in the speaking of a kingdom, which is far of an other sort than ye dreame, but at this presente we muste rather talke and debate of affliccion, and of the crosse, which is the way to the kingdom. Ye require the rewarde oute of ordre, whereas first ye must traueile and stryue. I haue opened vnto you now what I must suffer. Can ye drinke of the cuppe that I shall drinke of? Can ye be baptised with the baptisme that I shall be baptised with? They as yet litle knowing their strengthe, but for the gredines that they had to obteyne theyr peticion, they answere rashely rather than valiantly: we can. But Jesus was content that they sayde they wer ready to folow his crosse, but as touching the reward, because they vnderstode not what they asked, and because it was not for that tyme to commune of it, he sayeth that it is not in him to geue them: but that such dignitie should not chaunce but vnto them, vnto whom it was geuen of the father, for to deserue the chiefe place through notable and excellent vertue. Truely to encourage al men to clime vnto the highest he sayeth: ye shall drinke of my cuppe, but to sit one on my right hand, and the other on my left hand it is not in me to geue, vnto thone or to the other but this shall chaunce vnto them to whome it shall be geuen of my father. Euery man as he doeth traueill, so he shall be rewarded.

The texte. ¶ And whan the ten hearde this, they disdayned at the two brethren. And Jesus called them vnto him, and sayde: Ye know that the princes of nacions hath dominion ouer them. And they that be great men exercyse power ouer them. It shall not be so among you, but whosoeuer will be greate among you, let him be your minister, and whoso will be chiefe among you, let him be your seruaunt: as the sonne of man came not to be ministred vnto, but to ministre, and to geue his lyfe a redempcion for many.

Whan thother ten afterward heard these thinges, they were agreued at the two brethrē because they required so great dignitie. They had not yet receyued the holy gost: they wer led yet with certayne affeccions of men beyng ambiciouse & enuying one an other. And Jesus suffered his disciples to be troubled long with these affecciōs, to thintent he would plucke them vtterly out of the mindes of them all, which should succede in the roumes of thapostles. And they thought, & were glad, that therfore the lord did reiect the request of John & James, not because they dreamed of carnall thinges, where as the spirituall kingdome was in hande, but because they required honoure aboue theyr merites, whiche other thought that it ought rather to be geuen to thē. Therfore Jesus like as he did represse the ambiciō of the folish sutours because they knew not what it was þ they asked: so he repressed the enuy & indignacion of the other, which issewed out of the same fountayne of ambicion, opening vnto them that there was a farre diuerse kinde of the worldely kingdom from the kingdome of the gospell. For there in the worldly kingdom he that is lesse, is oppressed with the tiranny of the mightier. Here, the primacie is nothing elles, but the great desire to do good vnto all men. There the prouder a man is the greater he semeth: here none is more meke in hart, than he that deserueth chiefly to be the highest. That he might fasten this doctrine in all mennes hartes, he called vnto hym the other of thapostles. Ye knowe (q he) that they that beare rule among the Gentyles, vse lordlynes and tyrannye vpon them, whome they rule: and they that be chiefe, exercyse theyr power vpon theyr subiectes. For with the

Ye know þ the princes. &c.

hurt

hurt of the people, they prouide for theyr owne authoritie, and care for those thinges, whiche do not profit the multitude, but make for the stoutnes and florishing of theyr welth and glory. But it is not mete to be so emong you, but whosoeuer will beare rule emong you, let him be the minister of all men, not vsing honour for his owne commoditie, but for the commoditie of the people, whom he ruleth. And he that emong you will haue the first place let him be the seruaunt & the lowest of all. For he taketh vpon him the chiefe place for no nother intent, but to loke for the commoditie of al men, hunting and seking therof neyther honour nor profit. And if ye thinke it harde, loke vpon me, for wher as I am your Lord and Maister and the sonne of God, as ye truly professe, yet I take not vpon me dignitie and honour, nor I abuse not my power to myne owne commoditie. But for this I am cum, to serue all mennes turnes, and to wayte theyr commodities, insomuche that it greueth me not to bestowe my life, that by the losse of one lyfe I maye redeme many. Emong them therfore that be thus minded, there is no cause why any man should seke after honour, neyther why any should be enuiouse at an other mans dignitie: for who can enuye him whiche studieth no nother thing, but to do an other man good, and that if nede be with the losse of his lyfe? Also if honour be geuen vnto them, they take it not vnto them selues, but yelde it vnto God.

And to geue his lyfe a redẽpcion for manye.

¶ And whan they departed from Jerico, muche people folowed hym. And beholde two blinde men sitting by the way, whan they heard that Jesus passed by, they cryed saying: O lord the sonne of Dauid, haue mercy on vs. And the people rebuked them, þ they should hold theyr peace. But they cryed the more, saying: Haue mercy on vs o lorde the sonne of Dauid: And Jesus stoode still and called them, and sayde: What will ye that I shall do vnto you: They saye vnto him: Lord that our iyes may be opened. And Jesus had compassion on them, and touched theyr iyes, and immediatly theyr iyes receyued sight, and they folowed him.

The texte.

And whan he went with his disciples out of Jerico, a great multitude of men folowed him. And behold two blind men sate by the wayes side, which whẽ they perceyued by the noyse, that it was a great multitude, and asking what it should be, knew that it was Jesus which passed by: whẽ they could not see him, and if they had sene him, coulde not go vnto hym for the multitude, they spake vnto Jes⁹ with a loude voyce, saying: Lord Jesu the sõne of Dauid, haue mercy vpon vs. Jesus made as though he heard them not, to thintent that theyr fayeth and feruentnes might be the more manifest to all men. The people seyng that Jesus made no aunswere at their crying, & supposing that it was paynefull to him, that two blind common beggers made such a clamoure at his eares, rebuked them, and bad them hold theyr peace. But they through a constant trust in Jesus, whom they heardsay to be beneficiall towardes all men: cried out louder, and sayde againe: Lorde the sonne of Dauid, haue mercy vpon vs. Jesus therfore when he had sufficiently declared theyr fayth to them all, & had taught vs by theyr exãple þ we should beate at the eares of God feruently and constantly, yf we will obtayne any thing: stode still (for they could not folow but onely with crying) and commaunded thẽ to cum to him. At his worde they cum. Jesus asketh them what they would with theyr great crying, and what they woulde that he should do for them. Jesus was not ignoraunt what they desired, but he would that the disease that they were troubled wyth, should be knowẽ to al

 menne

menne by theyr owne confession, that the fayth of the miracle might be the more certayne. Lorde (quod they) we desire that our iyes maye be opened by youre helpe. They speaking these thinges with a great affeccion, declare that blyndnes was a greate griefe vnto them. And he is nexte vnto lyght, whiche is verie wery of his blindenes. Than Jesus shewyng his pietifull affeccion both in countenaunce and iyes, with whiche affeccion euery gospeller ought to be sory for other mens harmes, touched theyr iyes: and forthwith their iyes being opened, they saw, and with others they folowed Jesus. So Jesus with his touching healeth the mynde blinded with worldly desyres, and lyghte is geuen to this ende, that we maye folowe his steppes.

The. xxi. Chapiter.

The texte. And when they drewe nye vnto Hierusalem, and came to Bethphege vnto mounte Oliuete: Than sent Jesus two disciples, saying vnto them: Go into the towne that is ouer against you, and anone ye shall fynd an asse bounden, and a colte with her, looce them, and bring them to me. And if any man say ought vnto you, say ye: The lord hath nede of them, and streyghtway he will let them go. All this was done that it might be fulfilled, whiche was spoken by the Prophet, saying: Speake ye to the doughter of Sion, beholde thy king cummeth vnto the meke, sitting vpon an asse, and a colt, the fole of the asse vsed to the yoke.

Therfore Jesus going forward to Hierusalē, laboured about this diligently, with his disciples, to fasten in theyr mindes, that he went to his death wittingly and willingly, and that no man shoulde hurte him, yf he woulde resiste. Therfore he beate it into them so often, that he must go to Hierusalem & there suffre death. And wheras sumtime he semed to wythdrawe himselfe from perill, it was not for feare but to kepe himself vnto the tyme apoynted of the father. The whiche when it was than at hand, he dyd not onely not hyde himselfe, but willingly put furthe himselfe, and so put furth himself, that with the noueltie of his pomp he styred the myndes of the whole citie against him: and in the meane season he ceaseth not from miracles: he ceaseth not from preachyng of the trueth: also he reproueth the lyfe of the Phariseis more freely or frankly: he casteth the marchauntes out of the temple, by the whiche thinges he knewe that all theyr mindes would be the more vehemently styred against him. Whom because he had prouoked against him with wel doing, he made them not vnfaultie, but gaue them libertie that they might do the thing that they would do. Therfore now being nere to the citie of Hierusalem, he came into the mount of Oliues, where he thought good to frame a new maner of pompe of his cūming, by the whiche in maner he mocked the pryde of this worlde, and by this spectacle he sumwhat comforted his disciples, beyng yet but weake, that they myght the more quietly beare the death of theyr Lorde.

All this was doen. &c. Therfore from this hill he sente two of his disciples, saying: go ye into the village that is ouer against you, and as soone as ye enter in there, ye shall finde a female Asse tyed, and her fole with her, whereon neuer hath any manne yet sitten, looce them bothe, and bring them hither vnto me. And if any man saye any thing vnto you, demaunding why ye looce them,

whither

whither or to whom ye leade them, make none other aunswere, but that the Lord hath nede of them. At this worde they will suffer them furthwith to be brought. These thinges wer doen partly because they should understand that nothing is to him unknowen, and that he hath power to commaunde whom he will, and what he will, if he would use his power: partely that the Jewes myght knowe at lestwise by this verai token, that he was Messias, because they sawe this straunge kinde of entring prophecied in time past by the Prophet zacharie. For thus he did prophecie: Say ye doughters of Syon: beholde thy kyng cummeth to the, meke and humble, sitting upon a she asse, and upon a colte the fole of a yoked beaste. All this was done. &c.

¶ The disciples went, and did as Jesus commaunded them, and brought the Asse and the colte, and put on them theyr clothes, and set him thereon. And many of the people spred theyr garmentes in the waye. And other cut downe boughes from the trees, and strawed them in the waye. Ferther the people that wente before, and they that came after cryed, saying: Osanna to the sonne of Dauid. Blessed is he that cummeth in the name of the Lorde: Osanna in the highest. The texte.

The disciples departed, they found true whatsoeuer Jesus had told them before. By and by at the mencion of the lord, the beastes wer let loose, where as neyther the Lord was there present nor the disciples made any countenaunce of any autoritie that they had. In dede the owners of the beastes knewe no suche thing: but yet in theyr hertes they perceiued yͭ he which was lorde ouer all, commaunded this. The disciples because the Lord should sit the more at ease, cast on theyr clokes, and so set him upon the coltes backe, whiche colte did beare the figure of the Heathen nacion being uncleane and filthily folowing all yll desyres: which whan it was once couered with vertues apostolicall, and Jesus receiued upon her backe, ceassed any longer to bee uncleane: ceassed to folow her olde vices, beyng made the bearer of him who purgeth and sanctifyeth all thinges. This she asse is the dame of the fole, (because health and redemption cummeth out of the Jewes) but the same asse was fast tied to the lettre of the law: Bare she was of euangelicall vertues: but at the lordes bidding they are both untied and couered with yͤ Apostles clothes. The Apostles as yet understoode not these thinges, but yet this it was whiche was signifyed therby, and shoulde more playnely be understanded afterward. When Jesus was now cũ to the foote of the hill, a great multitude of men came out of Hierusalem to mete hym. Yea ⁊ the multitude had such a fauour unto him, that yͤ most part of them strawed the way with theyr garmentes, sum cut downe boughes from the trees, ⁊ strawed them in the way. Ferther the company that went before, and also that folowed, declaring thẽselfes to bee glad of his cũming, sang unto him this saying out of yͤ prophecye of the Psalme. Os anna to yͤ sonne of Dauid, blessed be he that cummeth in yͤ name of the lord. Os anna on high. Others cryed: blessed be the kingdom of oure father Dauid, the whiche is come. Os anna to the sõne. &c. Others cryed: Blessed be the kyng of Israell whiche is come, and they praysed God for the miracles whiche they sawe done by Jesus.

This honoure the Lorde Jesus who had euer tofore liued humble and lowe, suffred to be geuen unto him, whereby he declared that he should not bee without the glorye of this worlde, in case he were mynded to haue it: but that he had rather to despyse it, than to embrace it, to the ende it might bee so muche the more shame that it shoulde be sought for of suche, as

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professe them selues to be his disciples, where as he despysed it which onely deserued it. Yet this honor was mete and semely for the cummyng of hym, who by his death should redeme the whole worlde.

The texte. ¶ And whan he was cum to Hierusalem, all the citie was moued, saying. Who is this? And the people sayde: This is Jesus, that prophet of Nazareth in Galile. And Jesus went into the temple, and cast out all them that solde and bought in the temple, and ouerthrew the tables of the money chaungers, and the seates of them that sold doues, and said vnto them: It is wrytten. My house shall be called the house of prayer, but ye haue made it a den of theues. And the blynde and lame cam vnto hym into the temple, and he healed them.

Therfore when Jesus entred into Hierusalem with this straunge and vnwoont pompe, the whole citie was moued with this vncouthe syght, saying: What man is this? The multitude whiche folowed him, aunswered: This is Jesus the Prophete of Nazareth, the citie in Galile. This they thought a goodly prayse, although that it was farre vnder his maiestie. For the people as yet coulde suppose nothyng of hym aboue man. And Christe did purposely so ordre his lyfe, that he vttered not openlye his godlye nature, whiche he shoulde haue persuaded in vayne, yf they had seene hym afterward suffre death. Therfore with this rufflyng, Jesus entred into the temple and there furthwith began to vse a certayne kyngdome. When he sawe in the temple a fashion of a market, sum sellyng, sum byyng, and the changers of money sitting, Jesus moued with the vngoodlines of the thing, accordyng to the saying of the Prophete: The zeale of thy house hath eaten me, he made a whip of litill coardes, and draue all the byers and sellers with theyr marchandise out of the temple, he cast downe the tables of the money changers and scatered theyr money vpon the grounde: he cast downe the seates of the doue sellers, alleging furth of Esay a iust cause of his griefe, who sayeth in the person of God: My house shall be called the house of prayer, but ye haue made it a den of theues. By this act Jesus ment an other thing. For that the temple was polluted with marchandyse of bullockes, shepe, goates, and doues, did not so greatly moue him, but it was his mynde to shewe that auaryce and lucre would be a deadly poyson vnto his church in time to cum, whiche was figured by that temple, whose religion should shortlye after be abolished. For at suche time is the temple whiche is consecrate to offer vp to God spirituall sacrifice, turned into a denne of theues, whan vnder the pretense of religion and priesthode, the people is robbed. For nothing can be sincere and holy, where the loue of money doeth reigne. And this mischief is than a thing vntollerable, when it is vsed vnder the roofe of the temple, when rauine is couered with the shadow of religion. There was no sorte of men, against whom Jesus at any time shewed any more rigour, then he did towardes these, and yet hath he reserued the same vnto himselfe to be caste out, when hymselfe shall thinke best. Then vnto Jesus beyng in the temple, there came the blynd and lame, whom the lawe barred from entryng into the temple. But the temple of Jesus receyueth all which make spede vnto health. For the blynd came, that hauing theyr sight they might see Jesus, whom they heard so spoken of. The lame came, that folowing his steppes, they might cum into the kyngdom of heauen. As many therfore as came to hym, he healed them.

My house is the house of prayer.

Also the blind and the lame. &c.

¶ Whan the chiefe priestes and Scribes sawe the wonders that he did, and the children crying in the temple, and saying: Hosanna to the sonne of Dauid, they disdayned, and sayed vnto him, hearest thou what these saye? But Jesus sayeth vnto theym: Why not? Haue ye neuer red: Out of the mouth of infantes & suckelinges thou hast ordeyned prayse? And he left them, and went out of the citie vnto Bethania, and abode there.

The chiefe Priestes and the Scribes thorough those thinges wherby they ought at last to repente, were the more kyndled with burning in enuye, when they sawe the people reioysing so louingly on euery syde, and sawe the great power in healing of the lame and blinde, and authoritie in casting out of marchandise, no manne beeyng so bolde to resist, and the children also crying in the temple, Os Anna to the sonne of Dauid. They taking these thinges greuously, monished Jesus to cease that crying, els it would cum to passe that he should seme to acknowleage suche honour, of whiche they iudged him vnworthy, wheras it shoulde haue been theyr partes rather more greatly to prayse hym, and to speake well of him, whiche beyng auncient men and skilfull in the law and the prophecies, seeyng so many miracles, myght vnderstand that this is Messias whom they loked for so long tyme. Nowe the children by the instigacion of nature, or rather by the inspiracion of God, spake ẏ thing, which they could not vnderstande for lacke of age. Therfore they blinded with enuy, and drunken with anger, sayed vnto him : hearest thou what these children saye? But Jesus stopping their mouth with testimonye of scripture, dyd ye neuer rede (q he) of the mouth of infantes and sucklinges thou hast made perfect thy prayse? will ye therfore that I should shut their mouth, whiche God hath opened to prayse his glory? I say vnto you, God wil not suffre his prayse to be had in silence through your enuye, in so muche that if these holde theyr peace, the stones wil crye, whose hardenes ye excede. Therfore Jesus leuyng them with their enuy, departed, and goyng out of the citie of Jerusalem, went vnto Bethania, and there tarryed.

¶ In the morning as he returned into the citie agayne, he was an hungered: and whan he had spyed a figtree in the waye, he came to it, and founde nothing theron but leaues only, and sayed vnto it: Neuer fruite growe on the hence forward. And anon the figtree wythered away. And whan his disciples sawe it, they maruayled, saying: how soone the figgetree is withered. Jesus answering, sayed vnto them: Verely I saye vnto you. If ye haue fayth and doubte not, ye shall not onely do thys, that is happened vnto the figgetree, but also if ye shall saye vnto thys mountayne, remoue and cast thy selfe into the sea, it shal be done. And all thynges whatsoeuer ye aske in prayer (yf ye beleue) ye shall receyue the. The texte,

In the mornyng by the waye as he returned vnto the citie, he beganne to were hungry. And when he sawe a figtree nere the way, he came towarde it, as hoping to haue sum foode. And when he came at it, he founde nothyng on it but leaues. Therfore as beyng greued that he was deceyued of his hope, he cursed it saying: Neuer man see fruite of the hereafter. And whan the disciples returned agayne the same way, seing the figgetree whiche Jesus cursed than to be withered, and the leaues fallen of, marueyled and sayed vnto him: behold the figge tree whiche thou diddest curse, is now withered. Jesus suffered this to be doen for this purpose, that he might inculcate diligently faythe vnto his disciples, without the whiche he knewe that his death shoulde be vnprofitable to menne. For he thyrsted maruelouslye after the health and saluacion of mankinde, and now desired and longed for his death. But whereas he founde an apperaũce of religion in the Jewes, he found not the fruite of fayth, which onely

only he hungered for. Unto his disciples therfore merueiling at the figge tree so sodenly withered, he made answere on this wise: why maruayle ye at this whiche is no great matter, a figge tree to wyther? the might of fayth can doe more, whiche yf ye possesse both stronge and constant, ye shall not onely doe, whiche ye sawe chaunce vnto the figge tree, but also yf ye saye to this hill, remoue the from thy place, and go into the sea, youre commaundement shall be doen forthwith. And whatsoeuer ye shall aske in your prayers, so that ye haue a sure trust, ye shall obteyne.

The texte. ¶ And when he was cum into the temple, the chiefe priestes and elders of the people came to hym as he was teaching, and sayed: By what authoritie doest thou these thinges? And who hath geuen the this authoritie? And Jesus answering, sayed vnto them: I also will aske you a certayne thyng, whiche yf ye tell me, I will also shewe you with what authoritie I do these thinges. The baptisme of John whence was it? from heauen or of men? But they thought with theym selfes, saying: If we say, from heauen, he will say vnto vs: Why than did ye not beleue hym? But yf we say of men, we feare the people. For all men take John as a Prophet. And they answering to Jesus, sayed: we cānot tel. And he sayed vnto them. Nor I do tell you with what authoritie I do these thinges.

And when he entred into the temple and taught the people, the chiefe priestes and certayne of the Seniours of the people, not suffering him to be there in his kyngdome freely, go vnto him and saye. By what authoritie doest thou these thinges? And who gaue the this authoritie? For sith no manne gaue hym this authoritie, either he must say that it was geuē him of God, or els of Belzebub. If he had saied of God, he should haue saied trueth, but he should haue doen nothing but prouoked theim . For they aske not that they will beleue, whiche might appere by the thing it selfe: but falsely to reproue and blame. Jesus therfore not ignorant of this thing, required their question with an other, as though a man shoulde dryue out one nayle with an other. I will aske you (ꝙ he) a certayne thyng, and if ye answer me to that, I will answer to your question. The authoritie whereby John did baptise, from whence came it vnto him? from heauen or from men? They toke deliberacion with them selues, what they should answere. For they sawe it was a question with two pikes, and that they must nedes fall vpon the one. They thought in their mindes, yf we say from heauen, he will forthwith say vnto vs: why than did ye not beleue him? for he preached the kingdome of God, and witnessed with me. But yf we say, of men, it is to be feared least the people wil make a sedicion, because all menne toke John for a Prophete. Therfore, least they should be reproued, they made answere that they coulde not tell. Than spake Jesus: And I wyll not tell you (ꝙ he) from whence I haue this authoritie.

The texte. ¶ And what thynke you? A man had two sonnes, and came to the first, and sayed: Sonne go to day, and worke in my Uineyarde. He answering, sayd: I will not. But afterwarde, he repented and went. Than came he to the seconde: and sayed likewyse: And he answered and sayed: I will sir, and went not. Whether of them twayne did the will of the father? And they say vnto him, the first. Jesus sayeth vnto them, verely I say vnto you, that the publicanes and harlots goe before you into the kyngdome of God . For John came vnto you by the waye of righteousnes, and ye beleued him not, and the publicanes and harlottes dyd beleue hym. And ye when ye had seen it, were not moued afterwarde with repentaunce to beleue him.

But

But because a simple and playne question coulde not wryng oute the confession of truth, Jesus putteth forth an other question by a riddell, that unwares they shall geue sentence against themselues: what thynke ye (q he) of that I wil propote now? A certayne man had two sonnes. He came to the one and sayed: Sonne, go & worke this daye in my vineyarde. He answered frowardly, I will not. But strayt afterwarde repenting himselfe, he went into the vineyarde. The father likewyse came to the other sonne and sayed, go, and labour in my vineyarde this day. He answereth redily loe I goe sir, and yet he wente not. Therfore of these two, whether thinke ye fulfilled his fathers will? They not understanding to what ende these went, answered: The firste sone, whiche repenting forthwith, wente into the vineyarde. Than Jesus turning the parable upon them, sayed: certaynlye I tell you truth, that the publicanes and commen women shall go before you in the kyngdome of heauen. They being rebelles against God before with their wicked life, yet by and by touched and moued by penaunce obeyed the doctryne of the ghospell. Ye which be the people of God by title and profession, and ye whiche sayed in tymes paste, and this day say, we will do all thinges whatsoeuer the Lorde sayeth unto us, whiche also haue euer in your mouthe the preceptes of God, and the Lordes temple, the Lordes temple, the Lordes temple, beyng so many wayes prouoked, cannot be moued to penaunce. For John came showyng you the waye of ryghteousnes, and that the wrathe of God was at hande, and the axe set at the tree rootes, unlesse furthwith ye would repent. Ye sawe the Publicanes and common women (desperate folkes after your iudgement,) obedient unto hym. Ye could not be moued unto penaunce neyther by the great holines of John, neither by his holsum doctrine, neither by his threteninges, neither by the example of the publicanes and common women. So it cummeth to passe, ỳ they through fayth, take from you the kyngdome of God, ye baynelye professyng God with your mouthe, be shut out for the unbeleife of your mynde.

¶ Hearken an other similitude. There was a certayne man an housholder, which planted a vyneyard, and hedged it rounde about, and made a wine presse, & bulded a tower, & let it out to husbande men, and went furthe into a straunge countrey. And whan the time of fruite drew nere, he sent his seruauntes to the husbande men to receyue ỳ fruites of it. And the husband men taking his seruauntes, dyd beate one, kylled another, and stoned another. Agayne he sent other seruauntes mo than the firste, and they dyd unto them lykewyse. But last of all he sent unto the his owne sonne, saying: They will haue my sonne in reuerence. And the husbande men whan they sawe the sonne, they sayed in them selues. This is the heyre, cum let us kyll him, and let us enioye his heritage. And they toke him, and cast him out of the vineyarde, and killed him. Than whan the Lorde of the vineyard cummeth, what will he doe unto those husband men? They saye unto him: Sith they bee ill he will cruelly distroy them, and will let out his vineyarde to other housbande menne, whiche shall deliuer him the fruite in due season. The texte.

He put them another parable euen as darke, wherewith he doth recite secretely and leyeth before their iyes their notable unkindenes, whiche beeyng prouoked by so manye benefites of God, dyd not onely not amende, but also cruelly killed the Prophetes one after another, whiche were sente, that at their preaching they myght once repent. And not content herewith, finallye they would kyll the sonne of God hymselfe, and that after that he was caste out of the

the vineyarde, showyng as it were by the waye the place where he shoulde be crucifyed. By the whiche communicacion he declareth both yͭ their inuincible malice is unworthye pardon (seeyng that nothyng was omitted that myght call them backe to a better mynde) and that he shoulde suffre nothing of them, whiche he knewe not of before. This was the parable. There was (ꝙ he) a certayne householder, whiche planted a vineyarde, and hedged it aboute and digged in it a cesterne, to receyue the swete wine that was pressed out of the clusters of grapes, and buylt in it a lodge for the kepyng of the vineyarde, and so whan it was well garnished, he set it out to husbande menne: that they should trustely tyll it, and rendre the fruites unto the lorde. This doen, he wēt far of. Nowe when the tyme of gatheryng the fruite approched nere, he sente his seruauntes to receyue the fruite of them. But the husbande men dyd not onely not deliuer the fruites that were due, but also layed handes upon his seruauntes, and bet sum, killed sum, and stoned sum to death. This knowen the householder did not furthwith punishe them, but loking that they shoulde repente and amende, sent unto theim a greater number of seruauntes than he dyd before: trusting that they beeyng kept under and in awe with the multitude, they woulde do their duetie. But they handeled theim also no more gentely, than they handeled the other before. The householder suffered this displeasure also, and finally to ouercum them with softnes and gentilnesse, he sent unto them his owne sonne, saying with himselfe: although they haue been cruell toward my seruauntes, yet at the leaste they wil use my sonne reuerently, whan they see that he is cum. But the husbande menne the more they were prouoked to repentaunce, the more they were styrred unto cruelnes. For whā they sawe the sonne, they dyd not reuerence him, insomuche that furthwith they consulted to slea him, saying: this is the heyre, cum let us kill him, and we shall take his inheritaunce. And by and by they layed handes upon him, and plucked him out of the vineyarde, and killed him. Therfore (ꝙ he) when the Lorde of the vineyarde shall cum, what shall he do to those husbande menne? The Phariseis answered: those ill men he shall ill intreate and destroy, and set out his vineyarde to others, whiche may trustely render the fruite in tyme unto the Lorde whiche lette it out. So they deceyued by this ryddle, condemne them selues with their owne mouth: pronouncing, that they them selues for the inuincible frowardnes of their mynde be wurthy punishmente, and that the gentils be wurthy to be receyued to the grace of the ghospell, whiche will till the vineyarde more trustely than they dyd.

The texte: ¶ Jesus sayeth unto them: Dyd ye neuer reade in the scriptures? The stone which yͤ builders refused, the same is made the head of the corner: this is doen of the lorde, and is meruaillouse in our iyes. Therfore saye I unto you, the kingdome of God shalbe taken frō you and geuen to a nacion, whiche shall do the fruytes therof. And whosoeuer falleth on this stone, shalbe broken in pieces. But on whomsoeuer it falleth, he shalbe all to brused.

After these thinges Jesus showeth that thorough their frowardenes he beeyng condemned and reiected, should dye a spitefull death, but by his resurrection through the power of the father, he should be made notable thorough out all the worlde, and should be so sounde and strong, that whoso stumbled against him, should be his owne destruction. And that in declaryng of this, he might lesse offend them, he bryngeth a prophecie out of the psalme. Neuer red ye in the scriptures (ꝙ he) the stone whiche the builders dyd refuse and caste awaye,

away, the same is made the head of the corner? This is done of the lorde & it is wondrefull in our iyes: signifying ẏ they builded the Synagoge, but castig out Christe, without whome no building was sure: but yet ẏ stone reiected of thē, should be in great estimation & price in ẏ church of the Gentiles. And therfore Jesus dyd adde: therfore I say vnto you, the kingdō of god shalbe taken frō you, which ye dispise being offered vnto you, and it shal be geuen to other people, which shal bring furth fruites meete for the gospel. And as this stone shal bring healthe to them that obey the ghospell, so it shall bryng destruccion vnto them that be disobedient thorough vnbelefe. For whoso stumbleth at this stone, shalbe brokē. Agayne vpō whō this stone falleth, he shal be brused.

¶ And whan the chiefe priestes and Pharisees had heard his parables, they perceyued that he spake of them. And they went about to laye handes on hym, but they feared the people, because they toke him as a Prophet. And Jesus aunswered, and spake vnto them agayne by parables, and sayd. The texte.

At lengthe, of the conclusion of this communicacion, fyrst the chiefe priestes and Scribes vnderstode that he spake the former parables also againste thē, in the whiche they beyng deceiued, gaue sentence agaynst them selues. And therfore theyr madnes was so set a fyer, that they woulde furthwith haue layed handes vpon him: But they feared the people, because Jesus was made muche of, of many, and taken for a prophet.

¶ The. xxii. Chapter.

¶ The kingdome of heauen is lyke vnto a man that was a kyng, whiche made a mariage for his sonne: and sent furth his seruauntes to call theym that were byddē to the wedding, and they woulde not cum. Agayne he sent furth other seruaūtes, saying: Tel thē whiche are bidden. Beholde I haue prepared my dinner, myne oxen, and my fat wares are kylled, and all thinges are ready, cum vnto the mariage. But they made lyght of it, and went theyr wayes, one to his farme place, an other to his marchandise, and the residue toke his seruaūtes, and intreated them shamefully. And whan the kyng hearde thereof, he was angry, and sent furth his men of warre, and destroyed these murderers, and brent vp theyr citie. The texte.



Agayne Jesus added an other parable, to print the more surely in ẏ mindes of the Jewes, ẏ it came to passe by theyr owne obstinate malice, ẏ they were reiected frō saluacion of the gospel, and ẏ the Gentiles shal take & enioye that, that they made them selues vnworthy of. There is none excluded frō the kigdom of God, but this honoure was geuē to the naciō of Jewes, that they were called fyrst of all, & gently called, not vnto sower or vyle thynges, but vnto a maryage, ẏ is to honour, delicates & libertie of ẏ gospel. And they wer not inuited onely by the prophete John, & by Christ himselfe, but also after his death, they shoulde be called by the Apostles: and the preachers of the ghospell shoulde not go to the gentyles before that for theyr diligence and well doyng, they had bene arayed long of the Jewes with many mockes, & punishmentes: that they can ascribe it to no mā, that afterward they shal be punished with so many miseries, whiche despised Goddes goodnes, so often offered vnto them. This is the simili-

tude. The kingdome of heauen (ꝙ he) is throughe you made lyke to a certaine kyng, who makyng a bridale to his sonne, sent out his seruauntes, to inuite and call many to his sonnes mariage. But they once called, would not cumme. Then the kyng sent mo seruauntes to bid them more diligently to make haste vnto the weddyng now in a redines, and to say to them in his name: Beholde the diner is ready, my oxen and my pultrye be kylled, and al other thinges be in a readines. Now nothyng lacketh but cūming of the geastes, that the preparacion be not made in vaine. But they againe neglected the bidder. And whan the bidders called vpon them, euery man made his excuse: one sayd, he muste go see his manour or farme place, that he had lately bought: another sayde, he must go loke vpon his oxen, whiche he had bought: Another sayed, he had late maryed a wyfe, from whome he could not departe. And these men were onlye madde to themselues whiche preferred certayne vile and filthy cares of fraile thinges, before a feast of suche felicitie. But other ioyned cruelnes vnto theyr vnkindnes. For the kinges seruauntes whiche dyd once or twyse inuite them vnto so great honoure, they handeled and vsed very sore with many rebukes, and at length killed them also. The whiche doyng when the king heard of, he toke it very greuously: and turnyng his gentilnes, whiche they had so despised into a rage, and sending furth men of his garde, destroyed these murderers: and not content with that, set theyr citie a fyer also. These thinges spake Jesus prophecying vnto them couertly the distruccion of the citie of Jerusalem: and by and by he geueth intelligence that the gentiles shalbe called on euerye syde vnto the gospell, as those whiche wer better than the Jewes.

And whan the kyng.&c

The texte.

¶ Than sayed he to his seruauntes: The mariage is prepared, but they that were inuited were not worthy. Go ye therfore to the hygh wayes, & as many as ye fynde, cal to the mariage. Thā his seruauntes wente out into the high wayes, and brought together as manye as they coulde fynde, both good and badde, and the wedding was furnished with geastes. The king came in to see the geastes, and whan he spyed a mā there which had not on a weddyng garment, he sayth vnto hym: Frēde how camest thou in hyther not hauyng a weddyng garment? But he helde his peace: Than said the kyng to the ministers. Binde hym handes & feete, and caste hym into the vtter darknes, there shall be weping and gnashing of teethe. For many are called, but few are chosen.

Than he sayed vnto his seruauntes, the bridale is redy: but because they that were called, declared thēselues for to be vnworthy for this feaste, whiche not withstanding I prepared chiefly for them: runne abrode euery where in stretes and crosse wayes, and call to the bridale indifferently, whomsoeuer ye fynd, worthy, vnworthy, feble, maymed, blind, and lame, till my house be full. The seruauntes went foorth and broughte together a multitude of all sortes gathered together from all places, and the feaste was replenished with geastes. After this Jesus because he had showed before, that the Jewes shoulde be grieuously punished, whiche afflicted the apostles, callyng them so often, and at length killed them, declareth also that they shalbe sore punished whiche once professing the lyfe of the ghospell, returne againe to the filthines of theyr olde lyfe. The king (ꝙ he) went in to see the geastes sittyng at the table, and among others he sawe one there, whiche had not on his wedding garment. Frende (ꝙ he) how camest thou in hither, sith thou hast not thy wedding garment? But he beyng put to shame was dum, and had nothyng to saye. Than the king commaunded his seruauntes that they shorld binde him handes and feete, remoue him far from the feast, and caste him into great darkenes, where

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is wepyng and gnashyng of teethe, the honoure and the lyght of the feaste being chaunged into a vile prisone, and great pleasure being chaunged into great torment. Fruther though manye be called, yet fewe be chosen: all be called frelye, but none be chosen but they that obey theyr callyng, and they that vnto the ende answere vnto the goodnes of god towardes them, continuyng in the study and loue of the euangelicall godlynes.

¶ Than went the Phariseis and toke counsell how they might tangle hym in his wordes. And they sent furth to hym theyr disciples with the Herodians, saying: Master, we knowe that thou arte true, and teachest the waye of God truly, neyther regardest thou any man, nor thou haste respecte of persones. Tell vs therfore, howe thynkest thou? Is it lawfull that tribute be geuen to Ceasar, or not? And Iesus perceyuing their malice, sayed: why tempt ye me ye Hypocrites? Shewe me the tribute money, and they toke hym a denarie, & he sayed vnto them: whose ymage is this and superscripcion? They sayed vnto hym: Ceasars. Than sayed he vnto them: Geue therfore vnto Ceasar, the thinges which are Ceasars, and vnto god those thynges that are goddes. Whan they had heard these wordes, they marueyled, and left hym, and went awaye,

The texte.

Whan the Iewes perceyued that they were touched with these parables, they were not yet moued vnto penaunce, insomuche that nowe they mused in theyr myndes nothing els but howe that Iesus myght be kylled. So great a mischefe is enuye and ambicion. They had a wyll to murder, but they lacked oportunitie. They feared not god, the reuenger of suche mischifes, but they feared the people. They thought therfore to go a contrary waye, and to do the thyng with suche secrete vndermining, that the enuy of the dede should redound and reste vpon Ceasar and his officers. Therfore for the tyme they dissembled theyr anger and went a waye. And they sent furthe to him. &c. But consultyng among them selues, it was thought good, that certayne should be subornated & set forth to propose a question vnto Iesus, and to take hym in his answere, and to bryng hym into the princes daunger, that by them as beyng giltie of treason, and the author of sedicion, he might be put to deathe, the Phariseis hauyng nothyng to do with the matter. And theyr inuencion was this. Whan Iewry began now to be tributary to the Romaynes, kyng Herode the soone of Antipater was made officer of August to gather the tribute: And of this thing euery man had not like opinion: for sum thought it not meete that the people dedicate vnto God, should paye tribute to prynces that were Idolatours. And in this opinion were they whiche helde with the Phariseis. Agayne there wer sum the fauorers of Ceasar, which sayed that tribute ought to be payed: & the mainteners of this opinion wer called Herodians, because Herode was the officer to gather the tribute. A lytle before there were two, Theudas and Iudas, whiche whilest they did defende openly that the Iewes a people dedicate vnto God, ought no tribute to any prophane prince, wer put to death lyke sediciouse persones. Now the pharisels trusted that Christe fauoryng religion more than Ceasar beyng prophane and wicked, woulde pronounce and iudge accordyng to his accustomed libertie against the Herodians, that tribute should not be payed to Ceasar: and furthwith by them should be accused vnto Herode, and should be punished lyke as Theudas and Iudas were before. And yf he had pronounced that tribute shoulde be payed, than they woulde haue layed to his charge that he had flattered wycked princes, and not fauoured gods religion. Therfore they do subornate, and sende furthe certaine of theyr disciples, which, the Herodians beyng present with a great numbre

of men that the thyng should not lacke witnesses, colourably with fayre speakyng should intise him into theyr net. So great was theyr blyndnes that the thyng so often attempted in vayne, they would not rest. Neyther be they ashamed of theyr inconstancye, now callyng hym mayster, where before they laied to his charge that he was possessed with the spirite Beelzebub. And they commende his libertie, that he should not feare to offende the Herodians. Master (q they) we knowe that thou arte true, thou flatterest no man, thou liest nothing: But thou doest teache with great libertie ye pleasure of god, not the phantasye of men. For thou fearest no mortall man, and regardest no person. Tell vs therfore what ye thynke: Is it leefull for the people of Jewes which is dedicate to the religion of God, to paye tribute vnto Ceasar or no? And shall we geue it hereafter or no? But Jesus to shewe that theyr craftye flatteryng could not deceyue hym, so ordered his aunswere with wonderfull wysedome, that he endaungered hymself to neither of the faccions: but monished them what did moste appertaine vnto their saluacion: that is, to pay vnto God the hygh Prince, the tribute of godlynes. Ye Hipocrites (q he) why do ye tempte me? Shewe me a coyne of the tribute. For they went about to catche Jesus in his wordes. He agayne catcheth them in theyr aunsweres.

Is it lawful that tribute.

Therfore they shewed hym a Denarie, whiche had the Image and name of Ceasar. And to declare that he came not for this purpose to make lawes of these thynges, whiche pertayne nothing vnto godlines, and the whiche for the tyme maye be well or yll doen, when he sawe ye coyne, as though he knew no suche letters nor Images, who went onely about heauenly thynges: he asked whose title and Image it was. Aunswer was made: Ceasars. Than saied Jesus: Rendre therfore vnto Ceasar yf any thing apertaine vnto Ceasar, but firste of all rendre vnto God the thynges that appertaine vnto God: meanyng that it is no hurte to godlynes, if a man beyng dedicate to God, do geue tribute to a prophane prince, although he owe it not, desiring rather to be obedient, than to prouoke and stirre him: chiefly in that thing which maketh a man poorer, but not vngodly. Otherwise if he doeth exacte that, which maketh vs vngodly, it is not nowe the tribute of Ceasar, but of the deuill.

And vnto god. &c.

When they had this aunswer they marueyled: Firste because they perceyued that their suttell deuise was not hidde from him: Furthermore for his wonderfull wisedome, whom mannes craftines went about to deceiue in vayne. They maruayled truely, but they were not chaunged. And forsaking hym, they left of to prouoke hym, syth they coulde not ouercum him: but they did not leaue of to hate hym, whom they ought to loue.

The texte.

The same daye came vnto hym the Sadduceis (whiche saye that there is no resurreccion) and asked hym, saying: Master, Moses sayde: yf a man dye, not hauing a childe, that his brother should marry his wyfe, and rayse vp seede to his brother. There were with vs seuen brethern, and the first maried a wyfe, and dyed withoute issue, and lefte his wyfe to his brother, lykewyse the seconde, and the thirde, vnto the seuenth. Laste of al dyed the woman also. Therfore in the resurreccion, whose wyfe shal she be of the seuen? For they al had her. Jesus aunswered and sayde vnto them: ye do erre not knowyng the Scriptures, nor the power of God: For in the resurreccion they neyther marrye, nor be marryed, but are as the aungels in heauen.

Therfore whan the Phariseis and the Herodians were departed, the Sadduceis cum vnto hym. That faccion emong the Jewes, is more grosse and lesse learned, disagreeing from the Phariseis in this, that they denye the resur-

resurreccion: Inso muche that they beleue not the Aungels to bee, nor the soules to be, after they be seperate from the bodye: thynkyng nothyng to be but that whiche they see. They whan they heard Christ make often mencion of euerlastyng life, and of the world to cum, and of the resurreccion of the iust, they cum vnto hym to trye whether he agreed with the Phariseis, or taughte contrary to them: that they might reproue him if he wer against them, orels laughe him to scorne, if he agreed with the Phariseis. Therfore they do obiect vnto hym this harde question. Master (q they) Moses made this lawe: If a man hauing maried a wife, depart without children, that the brother of the dead should marry y widow left of his brother, & couplyng wt her should raise vp issue to his brother departed. There were emong vs seuen brethern, of whō the first marryed a wyfe, and departed without children. The nexte brother married her, who also died without issue. Lykewyse it chaunced to the thirde, and the fowerth, vnto the seuenth, al dyed without issue. At laste the wife dyed also, whiche was marryed to seuen brethren. Therfore in the resurreccion whiche of all them shall haue her to his wyfe? For she cannot be a cōmon wife for them all, and all marryed her indifferently. To this question because it was more of ignoraunce than of malice, Jesus did vouchesafe to make aunswere. For he that erreth by ignorauce is worthy to be taught. But they that propose questions of mere malice, be not worthy to be aunswered. Ye erre (q he) whiche rede the scriptures, but ye vnderstand them not: and imagenyng nothing aboue bodily thinges whiche ye see, ye know not the power of god, who is more wonderfull in thinges whiche be not sene. Here where men by courses be borne to dye, wedlocke is vsed for propagacion and bryngyng furth of mākynde. But where now mortalitie shalbe swalowed vp and consumed, and men shal be spirituall, whiche thing shall cum to passe in the resurreccion, the whiche shall restore vs agayne, being the same in dede that we were, but yet chaunged after another sorte, there shall no man marry, nor no woman shal be married. For there shall nede no generacion where no death shall be. Further they that pertaine to the resurreccion of the iust, liue without matrimony like the aūgels of god in heauen: recording nowe here & myndyng to their power that they shall cum to in the resurreccion. For they had rather get soules to God, than bodyes to the world.

There were with vs seuen brethren.

But as touchyng the resurreccion of the dead, haue ye not red that whiche was spoken to you of god: who saieth: I am the god of Abraham, and the god of Isaac, & the god of Jacob? God is not the god of dead, but of liuing. And whan the people heard this, they wer astonied at his doctrine.

The texte.

After this, Jesus notyng secretly this so folishe a question to spring of a false perswasion, for that they beleued not the resurreccion: disdayned not to wede this opinion also out of their myndes, teaching them also that this is taken out of the bokes of Moses, by whose authoritie they apposed Jesus. Why haue ye an yll opinion of the resurreccion of the deade as thoughe Moses taught it not openly, whose wrytinges ye reade grossely, and nothyng diligently? Haue ye not red in his bokes what god sayeth? I am the god of Abraham, and the god of Isaac, and the God of Jacob. If they had perished wholy by the death of the bodyes, he would not saye that he is their god, but that he was their god. But yf he be theyr god, truely their soules do lyue, and they

wholy do lyue in maner by the hope of resurreccion that shalbe. God is lyfe, and he is not god of the deade whiche nowe be not, but of the liuing. So he taught them resurreccion to be, but not to be after suche sorte, as they imagined it to bee, whan they proposed a folyshe question of seuen brethern. The people when they sawe euery mannes mouthe stopped with wyse aunswers, they marueled at his effectuall and redy doctrine.

The texte. ¶ But whan the phariseis had heard that he had stopped the mouthe of the Sadduceis they came together, and one of them beyng Doctor of lawe, asked him a question, tempting hym, and saying: Maister, whiche is the great commaundement in the law? Jesus sayde vnto hym: Thou shalt loue the lorde thy god with all thy harte, and with all thy soule, and with all thy mynde. This is the first and great commaundement. And the second is lyke vnto it. Thou shalt loue thy neyghbour as thy self. In these two commaundementes hang all the lawe and the prophetes.

The Phariseis were not displeased that the Sadduceis were put to sylence, chiefly in a matter wherin they wer cleane contrary one against another. Therfore whan the Phariseis sawe them put to silence, and rebuked also for ignoraunce of scripture, they takyng hart of grace agayne, gather together, & sette forwarde a certayne doctour of lawe, whiche shoulde go vnto Jesus wt a clerkly question, that eyther he might reproue hym of ignoraunce, or els he hymselfe beare awaye the prayse of learnyng. Maister (qd he) whiche is the chiefe commaundement in the lawe? Jesus purposyng to shewe that they which crake of the profession of the lawe, be furthest from keping of the greatest cõmaundement of the lawe, whiche wholy flame with enuy and hatred of their neyghboure, & with other vices whiche haue none affinitie with Christian charitie: and that no man loueth god, which is vniust to his neyghbour, aunswered: Thou shalte loue the Lorde thy God with all thy harte, and with all thy soule, and all thy mynde: This is the chiefe and greatest commaundement. The whiche no man doth perfourme and kepe, vnlesse he kepe also the seconde lyke vnto that: For this: Thou shalt loue thy neyghbour as thy selfe, doth depend of the other. And whatsoeuer is commaũded in the whole lawe, whatsoeuer the Prophetes teache, all that is comprised in these two commaundementes. For who soeuer loueth god withall his hearte, will neglect nothyng that he hath commaunded: And he that loueth his neyghboure as himself, he will not steale, he wyll not commit aduoutrye, he wyll not beare false witnesse, he wyll not desyre his neyghbours substaũce. Finally he wyl do nothyng to another, which he would not to be done to hymself. Than the Pharisey whiche was becum nowe almoste of a tempter a dysciple, sayed: Maister, thou haste spoken truely and rightlye that there is one god, and nonother but he, and that he onely ought to bee loued aboue all thynges, with all our power, and that we muste bende all our affeciõs towardes hym onely: and that to loue our neyghbour as our selfe, is more than all the holocaustes and sacrifices. Jesus seyng that he had aunswered wysely, and went not forwarde to lye in wayte, sayeth vnto hym: thou art not farre from the kyngdome of God. For he perceyued what was best, he lacked onely this, to folowe in affeccion and harte that that he vnderstode. And in the meane time he touched secretly the conscyence of certayne Phariseis, whiche layed deadly wayte for Jesus. And therfore whereas they demaunded onelye of the chiefe commaundement, the kepyng of the which they falsly toke vpon them: he purposely added the seconde, concernyng the loue of their neyghboure, for

In these two cõmaũdemẽtes &c.

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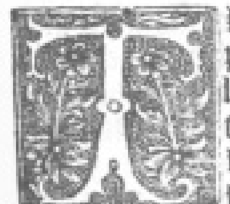
as yet they supposed not that Christe was God, but to be theyr neyghbour, & one that had doen muche for thē, they could not deny: agaynst whō not withstandyng they dyd deuise that, that no man would should cum vnto hymselfe.

¶ Whan the Phariseis were gathered together, Jesus asked thē, saying: What thinke ye of Christ? whose sonne is he? They sayde vnto hym, The sonne of Dauid. He sayed vnto them: Howe than doth Dauid in spirite call hym Lorde, saying: The Lord said vnto my Lorde: sit thou on my right hande, till I make thine enemies thy foote stoole. If Dauid thā call him Lorde, how is he his sonne? And no man was able to answer him any thing, neither durst any man from that daye furth aske hym any mo questions. The texte.

But now whereas a greater company of Phariseis were gathered together, Jesus beyng tempted of them with so many questions, proposed vnto them again a question, signifying vnto them sumwhat obscurely and darkely that whiche he lefte to be declared afterward by his Apostles in tyme conuenient: that he had not onely the nature of man whiche they sawe, and vpon whiche they would shew their crueltie, but also that he had the nature of god, the which sū what they might haue coniectured of his dedes, vnles enuie, hatred, ambiciō, auarice and other vices, had blinded their mindes. Therfore he demaūdeth of them beyng gathered together, what they thought of Messias: whose sonne he should be, that is, of whose stocke he should cum. They answer furthwith: of Dauid. Than saide Jesus: what meaneth it that Dauid in the misticall Psalme inspired with the heauenly ghost calleth him Lord, where as he is his sonne? For it is wrytten: The Lorde sayed vnto my Lorde, sitte on my right hande: vntyll I make thyne enemyes the stoole of thy feete. How agreeth it yf he be the sonne of Dauid, that the father calleth his sonne Lorde? And there was not one of them that coulde looce this knot, because that they could as yet thynke nothyng of the godly nature of Jesus. For Christe as he was the sonne of Dauid, touchyng the body of man: so touchyng the diuine nature, he was Lorde of all, and not of Dauid onely. And after this no man durste question with hym when they sawe that the baytes and snares which wer layed for hym, redounded vpon their owne heade.

¶ The.xxiii. Chapter.

¶ Than spake Jesus to the people and to his disciples, saying: The Scribes & the phariseis sit in Moyses seate. All therfore whatsoeuer they bid you kepe, kepe & do: but do not after their workes, for they saye and do not. For they bynde together heauy burdens, and harde to be borne, and laye them on mennes shoulders, but they themselues wyll not lyfte at them with one of theyr fyngers. And they do all their workes to be sene of men. The texte.



Therefore whan Jesus had put them so often to sylence, in the presence of the multitude, least their authoritie shoulde vtterly decaye with the people, ouer whom they wer set to be doctours and teachers, he declared that they ought to be hearde, but not to be folowed. For although it is moste agreable, that he that taketh vpon him the office of a teacher, should get credite and auctoritie to his doctrine, by vertuouse lyuing: yet it is not expedient vtterly to despise the holsome doctrine for the naughtie lyfe of the doctour. The reuerence whiche their maners do not deserue, muste be geuen vnto the

author, whose commaundementes they recite, and preache. For the lawe of God is not polluted though it be vttered by the mouth of a naughty preacher. Truly vnto hym it is vnprofitable, but it is profitable to the taker. Therfore Iesus tournyng awaye from the Phariseis, in whom he sawe no hope of better lyfe, he speaketh vnto the people, and the disciples on this maner. The Scribes and the Phariseis vtter thẽselues what corrupt myndes they haue, how enuiouse, how couetouse, how gredy of vayne glory they be. But yet for the authoritie of theyr office they must be hearde. They occupy the chayre of Moyses, whose lawe they teache. The thynges that they teache are holy: for they teache the doctrine of other and not their owne, but their life is farre and wyde in distaunce from theyr doctrine. Wherfore whatsoeuer they prescribe and point vnto you by thautoritie of Moyses, kepe it and do it: but beware that ye frame not your maners after theyr life. If they liued as they teache, ye ought wholy to folowe them. Nowe they do not as they teache. They exacte more than the lawe of other men with great seueritie, and they pardõ themselues. They be verye rigorouse towarde others, & gentle to thẽselues. For they bynde together heauy and intolerable bundels of commaundementes, and laye them vpon other mennes shoulders, whiche they wyll not vouchesafe to touche with their finger. For they lode the lawe heuy ynough of itselfe, wt their constitucions, to get them a fame of learnyng and holynes. And if they perfourme any thyng accordyng to the commaundement of the lawe, they do it not with their harte, but for prayse and fame of ye people. They be players, and as disgised persons they playe their parte, with a counterfayte viser of religion, to be sene of men. But no man kepeth the lawe but he that doeth as the lawe maker would, he requireth chiefly a pure and sincere mynde. But these men whatsoeuer they do, do it to hauke for a vayne opinion of holines with the simple people.

Al therfore whatsoeuer they bid you kepe, kepe & do. &c.

The texte

¶ And they set abrode their Phylacteries, and enlarge the borders of their garmẽtes, and loue the vppermost seates at feastes, and to sit in the chiefe place in counsels, and greetĩges in the market, and to be called of mẽ Rabbi. But be ye not called Rabbi, For one is your master, that is Christ, and all ye are brethren. And call no man your father vpon the earth. For one is your father whiche is in heauen: neyther be ye called masters, for one is your mayster, that is Christ. He that is greattest among you, shalbe your seruãt. But whoso exalteth himself shalbe brought low, and he that humbleth hymself, shalbe exalted.

For whan God (after that the commaundementes of the lawe were geuen) added: Thou shalt tye them in thy hande, and they shall not be remoued from thyne iyes: meanyng therby, that we ought neuer to forgette the commaundementes of God, but after their rule to frame al ye doynges of our life: these men neglectyng vtterly to kepe the commaundementes of god, yet they magnifie themselues among the people with a false apperaunce. They walke vp and doune bearyng about brode Phylacteries, they go with brode & gorgiouse imbrouderinges, and shewe furth the commaundementes of the lawe written in them, where as in theyr life they neuer appeare. These should haue bene written in theyr hartes, and expressed in theyr lyfe. So they should please the iyes of god, vnto whome onlye our lyfe should play her pageant. But this beholder and loker on dispised, they seke after vile praise of the rude multitude: And whereas it becummeth a teacher euery where to expresse noble vertue in his maners and sayinges, and also in his countenaunce, these men do nothing

els but that that is verye vayne, and also scant worthy and mete for man. If they be called any where to supper, there they place themselues childishly and ambiciously, because the more honorable place is offered vnto them: In Synagogues and common councels they loue the honour of the high seate. Whā they be in the market, they reioyce to be saluted honorably. They set vp theyr combes as often as they heare of the people that honorable title, Rabbi: as who saith, they onely be worthy of honour, or be onely wise: where as for this they be least estemed with god, because they seme to themselues greatest: and in this they be moste foliche, because they seme to thēselues moste wyse. Honor is due onely to god, who only is great in dede, and to be honoured: The praise of wisdome is due onely to god, and authoritie is due onely to God. If any of these thinges be in men, it is but a certaine shadowe onely, yf it be compared to the greatnes of god, and it cummeth also from the bountefulnesse of God. Therfore if men yelde any honour vnto men for the gyftes of God, whiche they suppose to be in them, he to whom it is giuen ought not to chalenge it to hymselfe, but to yelde the whole vnto him frō whome he hathe all, yea and that freely, if he hath any goodnes. But I woulde not that ye my disciples should be like vnto them: but rather remembryng my exaumple and doctrine, flee the arrogant name of wisedome, nor please not your selues yf any manne call you Rabbies, that is to say: our maisters. For there is one vnto whome this name trulye agreeth, and this is your common maister. But you in comparison of hym be nothyng els but felowe schollers and brethren together: among whome mutuall charitie maketh all lyke. And it is not cumly that any man preferre himselfe before another: but the contencion is farre contrarie, that is to say: that one geue honour to another, and one with gentlenes and duetie preuēte another. Therfore cal no man maister in earth, seing that whatsoeuer holsome doctrine ye haue, ye haue it all of god, and be bounde to hym for it. By hym he teacheth, whosoeuer teacheth rightly; By his inspiracion he profiteth, whosoeuer truely profiteth. Nor yelde not hereafter vnto man in yearth, the honorable name of father, sith ye haue once professed the heauenly father, vnto whom ye be bounde both for life, and for whatsoeuer ye haue, and vpon whom ye do wholy depende. Let no man therfore chalenge vnto hym the honour due vnto god onely, let no man geue that to man which is due to god only. To whom onely all prayse, honour, and thankes must be geuen. If any man teache well, let the wisdom of god be praysed in him, whiche dothe shewe furth and communicate herselfe by hym. If any mā doth the parte of a father in diligence and carefulnes, let the goodnes of god be praysed in hym which doeth prouide for you by hym. But the lord Jesus spake not these thinges as though it wer a wicked thyng to call a maister by the name of maister, or call a parent by the name of a parent: but by this communicacion he endeuoureth to plucke out vtterly from the myndes of his, their pharisaicall ambicion, whiche chalenge vnto thē that, that was gods, and requireth honoure of the people for the doctrine, whiche was not theirs, but gods: as though they wer the authours, and not rather ministers. Furthermore he noted the simplicitie and flatterie of the people, whiche praysed them immoderatelye, as though they wer more bound to men than to God. And because he perceiued that there sprang of suche ambicion, poyson and destruccion of the congregacions, therfore he finisheth his communicacion and clause: he that is greatest among

And to be called of mē Rabbi.

Whoso exalteth himself. &c.

among you, he shalbe your minister. For what he hath, he hath receiued it els where, and hath receiued it frely: and hath receiued it for this, that he shoulde geue it to other. Therfore the greater he is by the gyftes of God, he shal not be the more arrogant, but the more carefull to bestowe them, and the more lowly and humble: least he should lese at once by arrogancie that, that goddes liberalitie hath geuen vnto hym. Let hym geue all the glory vnto god the authour, chalengyng nothyng vnto himself, but the diligence of an humble minister. He is greate in dede, whiche is least in his owne conceite. And he beginneth now to be least with God, which is great in his owne conceite. And yf a man crake and auaūce himself of the free giftes of god, beyng spoyled of them whereof he maketh himselfe vnworthy, of the greatest, he is becum the leste. Contrary wyse he that doth submit and humble hymselfe knowlegyng and setting furth his weakenes and knowlegyng the giftes of God, whereby he is great, or els showyng and vtteryng them to the profit and commoditie of his brethren: he because he prouoketh goddes liberalitie through his modestie, the giftes beyng increased, of great, he is made greater

The texte. ¶ But wo vnto you Scribes and Phariseis hipocrites: For ye shutte vp the kyngdome of heauē before men, for ye neyther go in your selues neither suffer ye them that cū to enter in.

After these Jesus turnyng to the Scribes and Phariseis, inueyeth, and speaketh against theyr malice openly, and very frankly thretnyng them with the vengeaunce of god: that eyther they might repēte for shame, or els might turne to better for feare of punishment: and the counterfeiting of holines set aparte, might beginne to be the seruauntes of the euangelicall godlines. Wo be to you (q he) ye Scribes and Phariseis Hipocrites, who professyng the knowlege of the lawe, and therfore in maner kepe the keyes of the kyngdome of heauen: ye do not onely not enter your selues but ye shut the dores againste them that woulde cum in, vnto whom ye ought to open the doores: and ye resiste them that be in a redinesse of them selfe, whome yf they were slacke, ye ought to pricke forwarde. For where as ye see that the lyght of the ghospell is now present, yet for your glory and for your auauntage, ye kepe the people stil in the shadowes of the lawe, excludyng them from the truth.

The texte. Wo vnto you Scribes and Phariseis Hipocrites. For ye deuoure widowes houses, and that vnder a pretence of long prayer. Therfore shall ye be the more greuously punished.

Wo be to you Scribes and Phariseis Hipocrites, who vnder the couloure of religion, deuoure widowes houses, whom ye deceiue with a false cloke of holynes. For ye counterfeyte long prayer openly, whereas your mindes in the meane time loke for naught els, but for a praye of the folishe women, which beleue that in the meane season ye talke with god.

The texte. ¶ Wo be vnto you Scribes and Phariseis Hipocrites, for ye wander about the sea and lande to make one proselite, and when he is becum one, ye make hym two folde more the chylde of hell, than ye your selues are.

Wo be to you Scribes and Phariseis Hipocrites, because ye walke about the landes, and seas, to intice sum one of the Gētiles to the professiō of ẏ lawe, who whan he is brought in with hope to learne the lawe, is brought in suche case through your supersticiouse doctrine, and peruerse maners, that he is not only not made a pure wurshipper of god, and heyer of the kyndome of heauē: but also a more wicked Jewe then he was being heathen, and more in daunger of hell, than ye be. For it cummeth to passe in maner, that the scolars oftentymes

tymes passe their naughtie maisters.

Wo be to you, ye blynde guides: For ye saye . Whosoeuer swereth by the temple, it is nothing; but whosoeuer sweareth by the golde of the temple, he is giltie. Ye fooles and blinde. For whither is greater, the golde or the temple, that sanctifieth the golde? And whosoeuer swearreth by the aulter it is nothyng, but whosoeuer swereth by the gyft that is vpon it, he is giltye. Ye fooles & blynde: for whither is greater, the gift or the aulter, whiche sanctifieth the gifte? who so therfore swearreth by the aulter, swearreth by it, & by all thinges that are vpon it And whosoeuer swearreth by the tēple swearreth by it, and by hym that dwelleth in it. And whoso swearreth by heauen, swearreth by the seate of god, and by hym that sitteth vpon it. The texte

Wo be to you ye blynde guides, whiche take vpon you to be teachers, and knowe not what ye teache, swaruing from the scope and ende of the lawe: and wrestyng all thing to no other ende, but to your owne lucre. For ye saye, whosoeuer swearreth by the temple of the lord, is not bounde by his othe: but whoso swearreth by the golde, that is in the temple, he is bounde by his othe, lesse esteming through a corrupt iudgement, those thinges that be holy of thēselfe, than those thynges that make for your auarice. Or els ye folyshe and blynde, aunswere me, whiche is holyer the golde that doth garnishe the temple, and is turned to your lucre, and into matter of your excesse and riot, or the temple it selfe? whose holynes causeth that the golde being prophane in other places, is there counted holy? Also ye saye: he that swearreth by the aulter is not boūd by religion : but he that swearreth by the gifte that is set vpon the aulter, is bound by his othe. O blynde teachers, for whether ought more to be estemed the gifte or the aulter, whiche sanctifieth the gifte? For the gifte is holy by no nother meanes, but because it is set vpon ẏ holy aulter. And here through corrupte iudgement, ye wyll haue the giftes estemed holyer than the aulter, because they turne to youre profite, wher as the temple and the aulter be buylte to the worship and glory of god, whiche ye litell regarde. With these your inuencions what els do ye, but subuerte the lawe of god, whiche forbiddeth all periury? For like as by a glosse ye subuerte the commaundement of the honoring of father and mother: so here ye teache periurye. It were high perfection vtterly not to sweare, but yet whosoeuer swearreth by any thyng, which is estemed holy with him to whō he swearreth, he is periured, vnlesse that he doth perfourme his othe. Whosoeuer swearreth by the aulter, swearreth also by the thinges that be on the aulter. So whosoeuer swearreth by heauen, swearreth by the seate of god, and so it foloweth that he swearreth by hym ẏ sitteth in it. whosoeuer swearreth by another manes heade, swearreth by a thyng consecrate vnto god, wherof he that swearreth hath no power.

¶ Wo vnto you scrybes and phariseis hypocrites: For ye tyeth mynte, and anyse, and cumyn, and haue left the weyghtier matters of the law: Iudgement, mercy, and fayth. These thinges, ye ought to haue done, but not to leaue the other vndone. Ye blind guides whiche streyne out a gnatte, and swallowe a camell. The texte.

Wo be to you Scrybes and Phariseis Hipocrites, whiche do exacte the leaste thinges that pertayne vnto your gayne, whiche make but littell vnto true godlynes: ye be so supersticiouse in requiring of tythes, that ye wyll geather your tythes of herbes , of moste vyle pryce in estimacion : as of Mint, Rue, Anyse, and Cummyne : and in the meane season, ye sette litell by those thinges that be of moste value, and wherevpon dependeth true iustice, that is to saye. iudgement, mercy and faith : iudgement, that ye do iniury to no mā,

mercy

mercy, that ye helpe the oppressed and nedy: fayth that ye deceyue no manne w periury. These thynges the lawe so requireth, that it would haue them chiefly regarded, where as for the other thinges the lawe added them, as of lesse value, because of the other. Therfore these thynges fyrst of all ought to be regarded ernestly, syth it was thought good ẏ those smal thynges should not be omitted. If ye obserued and kept all thynges to ẏ vttermost, it might appeare a religion, nowe for as muche as ye lette passe these thynges, without whiche there is no ryghtuousnesse, and care for those thinges which be light and litell worthe, it is hypocrysye, not religion, yea the distruccion of religion. For before the tenthes were ordeyned, yet vprightnes, well doing, and faythe were required, and perteyned vnto the prayse of ryghteousnes. O blynd guydes, whiche being of an aukwarde relygyon, do streyne out a gnat and swalowe vp a camell, superstitiouse in a lytel thyng, and negligent in a great thyng.

The texte. Wo vnto you Scrybes and phariseis Hipocrites. For ye make cleane the vtter parte of the cuppe and platter: but within they are full of brybery and excesse. Thou blynde Pharisey make cleane first that which is within the cuppe and platter, that the oute sydes of them also maye be cleane.

Wo be to you Scribes and Phariseis Hipocrites because ye be carefull for clenlynes disorderly. For ye clense your cuppes, dishes, and candlestickes with often washinges, which because thei be outwarde thiges, doe not defile the mynde of man: and that that is within, ye leaue vnwashed, that is to saye, youre mynde. For it defyleth not the mynde of man, yf he drike of an vnwashed cuppe, but yf he drynke wine gotten with fraude: yf he drynke wyne for excesse and not for necessitie: lykewyse ye washe the body, and the thinges whiche apperteyne vnto the body: but ye purge not the mynde vncleane and defiled with rauin, fylthy luste, and with other very fylthy thinges. Thou Phariseye, I speak to the, I say, thou blynde Pharisey, which by thy title and religion doest boste thy selfe to be a master ouer the people: Thou blynde, fyrst procure for this whiche onelye perteyneth vnto the matter: yf thou fansy true cleanes, clense fyrst that whiche is within, and than yf thou thynke good, clense the vtter thinges, the body, ẏ apparell, the pottes, the cuppes, the seates, and ẏ other stuffe: or els to shewe furthe cleanesse in these thynges, and to neglecte those whiche onely make vs cleane or vncleane before God: is not cleanes, but hipocrysye, and the distruccion of true cleanes.

For with these your constitucions ye corrupte the myndes of the symple, that they trustyng vpon this cleanes, dispise those thynges, whiche onely ought to be regarded.

The texte. ¶ Wo vnto you Scribes and phariseis, hipocrites: For ye are lyke to paynted sepulchres. which appere beautifull outwarde, but within are full of deade mennes bones, and al filthines. So ye also outwardly appere righteous vnto men, but within ye are full of dissimulacion and iniquitie.

Wo be to you scribes and phariseis hipocrytes whiche be so farre from true cleanes, that ye be more lyke vnto whyted graues and a fayre coueryng showyng outwardly a coūterfeyted cleanes, where as inwardlye they be full of bones of dead karkases and all filthines. Euen so ye with long prayers, brode phylacteries, large gardes, palenes and fasting, and lyke coulours and coūterfeytinges, seme outwardly religiouse and perfect, where as your minde is full of hipocrysie on euery syde, berayede with al kynd of vice.

Wo be vnto you Scribes and Phariseis: for ye build the tumbes of the prophetes,

and garnishe the sepulchres of the righteous, & say: If we had been in the dayes of our fathers, we would not haue been felowes with them in the bloud of the prophetes. And so ye bee witnesses vnto your selues, that ye are the children of them whiche killed the prophetes. Fulfill ye also the measure of your fathers. Ye serpentes, ye generacion of vipers, how wyll ye escape the damnacion of hell.

Wo be to you Scrybes and pharyseis hipocrites, because throughe false bosting of holynes, ye build vp honorably the tumbes of the prophetes, and garnishe the graues of the iust menne, whom your forefathers hath slayne: and making as thoughe ye fauoured the vertue of them that were slaine, and detest the cruelnes of them of whome they were slayne, ye saye: if we had liued in the tyme of our elders, we would not haue consented to the death of innocentes, where as nowe ye go about more cruel thynges agaynst hym that excelleth the prophetes: and in tyme to cum, ye wyll endeuour no lesse against them, whiche shal open you the waye of euerlastyng healthe. For as muche as ye be of this minde, truely ye declare that ye be the verye naturall children of them whiche killed the prophetes, of whom they were monished frankly and frelye: & ye would haue bene no better than they, if it had chaunced you to liue in theyr tyme. Go to, be like vnto your elders: and what is lackyng to theyr extreme crueltie, fulfill ye the same, that nothing may wante. They kylled the prophetes, ye kyll hym, whom the prophetes prophecied. O serpentes, the ofspring of vipers, o murtherers, the children of murtherers. Sith your malice is so inuincible, sith ye can be amended by no benefites, by no miracles, by no gentle nor roughe communicacion, by no promyses nor threatninges: in case ye maie escape in the meane season the iudgement of men, howe wyll ye escape the iudgement of hell? The which ye heape the more vpon you, because ye be not frayed from the desire of kyllyng, by the wicked example of your elders. So many prophetes were sent, of whom ye haue slayne many. At last I came my selfe, agaynst whom, ye knowe what ye haue endeuored.

¶ Wherfore beholde I sende vnto you prophetes and wysemen, and Scribes, and sum of them ye shall kyll and crucifye, and sum of them ye shall scourge in your sinagoges, and persecute them from citie to citie, that vpon you may cum all the righteouse bloude, whiche hath bene shed vpon the yearth: from the bloud of righteouse Abell, vnto the bloud of zacharie the sonne of Barachias, whome ye slewe betwene the temple and the aulter. Verely I say vnto you all these thynges shall cum vpon this generacion. The texte.

And I not contente with this (that it maye be the more euidente vnto all men, that ye be moste worthy moste cruell condemnacion) behold I wyl sende againe vnto you other Prophetes, wyse men, and Scribes, which with great gentilnes, maye reuoke you from this crueltie vnto a better mynde: and the murder of the former tymes shall not be layed vnto youre charge, yf ye dooe penaunce at their preaching. But ye will not fauour them, but sum of them ye will kill with the swearde, sum ye wyll beate downe with stones, sum ye will crucifie, sum ye will whyppe in your sinagoges: and wyll receyue them in no case, in so much that ye will persecute them frõ citie to citie, vntill ye compel thē through your vncurable malice, to go to the gentiles. With the whiche thing ye shal so prouoke the yre of God agaynst you, that whatsoeuer manslaughter hath ben committed of your elders, from the firste murther where Cain killed his brother Abell, vnto the slaughter of zacharie the sone of Barachias, whome ye killed betwene the temple and the aulter, beyng nothyng afrayed from murder, by religion of the place, the punishement of all them beyng put

of

of and suffered, shalbe powred vpon your head, who haue not only folowed, but also farre passed the crueltie of all your forefathers. Therfore your misery shalbe so notable, that the whole worlde shal vnderstand what great cruelnes this nacion hath vsed agaynst euery good man: and how stiffe their rebellion hath ben agaynst god, sufferyng them so long with suche gentilnes, and prouokyng them so often with suche benefites vnto better thynges.

The texte. O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them whiche are sente vnto the: how often woulde I haue gathered thy children together, euen as the hene gathereth hir chickens vnder hir wynges, and ye would not? Behold your house is left vnto you desolate. For I saye vnto you: Ye shall not see me hēce furth tyll that ye saye, blessed is he that cummeth in the name of the lorde.

After that these thinges were spoken, the moste meke Lorde Iesus, who of his goodnes woulde no man vtterly to perysshe, considering the miserable destruccion nowe at hand of the citie of Hierusalem, (for all thynges were present vnto his iyes) and therewith also theyr inuincible stubbernes wherewith they shoulde turne goddes gentelnes into fury and rage: dothe bewayle lamentably the distruccion of the nacyon of the Iewes, geuyng an incklyng of his secound cummyng: when at last the Iewes shall repent them ouer late, and acknowlege Christ, whome now they denye: where as it were more for theyr profyte, nowe to confesse theyr sauiour sent them from God, and to syng the same hartely vnto him, whiche they disdayne that the children shoulde sing: Blessed be he that cummeth in the name of the lord. Hierusalem (q he) Hierusalem, which killest the Prophetes, and stonest to death them that be sent vnto the, howe often haue I trauayled to gather thy chyldren together lyke as the carefull hen fearing her chickens dothe clocke them together, and noryshe them vnder her wynges, and thou wouldest not. Nothing is let passe of my behalfe, wherby thou mightest be saued, but contrarywyse thou hast done what thou canst to bryng destruccō to the, & to exclude saluacion from the. But to whom free will is once geuen he cannot be saued agaynst his wyll. Your wyll ought to be agreable vnto my wyll. Beholde a miserable calamitie is ouer your heades. Your dwelling place shall be lefte to you desert. Ye shall be left to youre blyndnes, vntyll that being once taught with so great miseries, ye fall to repentaunce. For I saye vnto you, hereafter ye shall not se me, vntyll the tyme cum, wherein ye beholding me with the iyes of your fayth, shall saye: blessed be he that cummeth in the name of the lorde, whome now ye falsely accuse, that he cummeth in the name of Belzebub.

¶ The .xxiiii. Chapter.

The texte. And Iesus went out and departed from the temple: & his disciples came to him for to shewe him the buildinges of the temple. Iesus sayd vnto them: Se ye not all these thynges? Verely I saye vnto you: There shall not be here lefte one stone vpon another, that shall not be destroyed.



But Iesus to represent with a certeyne sygne and token that the temple and all the religion of the Iewes lawe should shortly be abolysshed, departyng out of ÿ churche began to go awaye. And the disciples because they heard sum mencion of distruccion, they showe theyr Lorde the hougenes of the tēple, beyng suche a merueylouse piece of worke, that it semed pitie it should be destroied,

and

and further so fyrmely buylte, that it semed not possible to be hurled downe. But Jesus aunswered: se ye (q he) al these? This be assured of, there is none of all these, so strong, so goodly, or so holy, which shall not be throwen downe, and so hurled in pieces, that one stone shall not stande on another.

¶ And as he sate vpon mount Oliuete, his disciples came vnto him secretely, saying: tell vs whan shal these thynges be: and what shall be the token of thy cummyng, and of the ende of the worlde? And Jesus aunswered, and sayde vnto them: take hede that no man deceyue you. For many shal cum in my name saying I am Christ: and shal deceyue many. Ye shall heare of warres, and tydinges of warres, be not troubled. For all must cum to passe, but the ende is not yet. Nacion shall ryse against nacion, and realme against realme, and there shall be pestilence and hunger, and yearthquakes in all places. All these are the beginninges of sorowes. The texte.

These thinges spoken, Jesus went into the mount of Oliues. Here, as he sate, hauing the temple in his syght, fower of his disciples whome he called first of al, Peter, James, John, & Andrew, were vnto him seuerally to know more certainely of the tyme whā suche great miseries should fall, for they supposed that byanby after the destruccion of the citie of Hierusalem, and the hurlyng downe of the temple, Christ would cū againe in his maiestie. But Christ to make them the more vigilant and ware, so tempereth his communicacion, y he willeth not that they shoulde knowe the tyme of the latter cummyng, & yet through the rehersyng of miseries, he maketh them carefull, and in a redines against the cumming of miseries. The disciples therfore say: Tel vs whē these thinges which thou speakest of, shall cum to passe: and by what signe & token we may know that thy cummyng and the ende of this world is at hande. But Jesus not aunsweryng to that which they demaunded: turneth rather to those thynges whiche shoulde prepare theyr myndes to continuall watche in the gospell. I shall cum in dede (q he,) but beware least any man making a lye as touchyng my cūmyng, deceyue you. For many shall cum, which shall take vpō them my name, and saye that they be Christ, and shall fynde sum to deceiue, folyshe and lyght of belefe. The tumulte and hurly burly of all thynges shall showe a certaine apperaunce, that the ende of the worlde is at hande. For ye shall heare of warres, and of sundry rumours of warres more sore and cruell (as it is wonte to be) than the thynges theyr selfe. Nacion shal arise againſt nacion, and realme against realme, &c.

But let not these thinges byanby discourage your mindes, y ye should thinke the latter tyme is nowe at hand. This troublesum world must nedes arise but the ende of illes shall not be furthwith. This storme shal sprede farder abrode. For not onely Hierusalem shall be destroyed, but the whole worlde shall buckell together with warres and slaughters. Nacion shall ryse agaynst nacion, and kyngdome shall skirmishe with kyngdome, and the greatest parte of mischyfe and miserye, menne shall suffer of men. Furthermore God takyng vēgeaunce, shal put vnto his scourges, pestilence, famine, and in diuers places erthquakes. And these thinges be yet no certayne argument of the worldes ende, but onely signes and tokens of the ill and misery, and as it wer a breding of that last and greatest storme wherwith the worlde shall peryshe.

¶ Then shall they put you to trouble and shall kyll you, and ye shall be hated of al nacions for my names sake. And than shal many be offended, and shall betraye one another, and hate one another. And many false Prophetes shall aryse, and deceiue many, and iniquitie shall haue the vpper hande, and the loue of many shall be colde. But he y endureth to the ende, the same shalbe safe. And this gospell of the kyngdom shall be preached in all the worlde for a witnes to all nacions, and than the ende shall cum. The texte.

And

And ye shal be hated of al nacions for my names sake, &c.

And ye in the meane season shall not be free from suche maner of illes and miseries. For in this tumulte & hurly burly of thynges, men shall plucke you into diuers afflictions, and fynally kyll you: and in the meane season ye shall be hated not onely of the Jewes, but of all the gentiles, not for your ill dedes, but because ye professe my name. In the meane tyme many being offended & greued with aduersities, and ouercōmed with punishmētes, shal swarue from the professing of my name, and one shall betraye another, one kinsman shal betraye another, one frēde another, & whome nature hath coupled with the bandes of charitie, they shall hate eche other. There shall be also another kynd of ill more greuouse and intolerable. There shall arise false Prophetes and false teachers, who countrefeiting to preache my gospell, shal see to and prouide for their owne glory, their owne lucre, and their own belly: and in stede of my spirite they shall inspire theyr owne disciples with the spirite of Sathan, and in the stede of the kyngdome of heauen, they shall teache the kyngdome of this worlde. They whome punishmētes and tormentes coulde not ouercome, shal be caught in the snares of these mē. For there is not a more deadly ennemie thā a familiar and a fayned frende. In these mischiefes and miseries a mā shall not loke for muche cumfort of his brothers and frendes. For the multitude of synnes being so great, the charity of many shall waxe colde. But yet as for you there is no perill, so that ye perseuer and continue vnto thende with a cōstant and a valyant courage. No greatnes of aduersitie, can destroy any man, but him that lacketh the right mynde. And I wyll not suffre you to peryshe, nor the gospell to be oppressed. Naye by these tumultes and troubles the strength of the gospell shall encrese more and more: and the storme of ylles shall be able to do no nother thyng agaynst you, but to make your godlynes to be the better tried, and the more to appere. For the ende of the worlde shall not cum before that this gospell of the kingdom of heauen be preached throughout all the kyngdomes of the worlde, and hath cum to all nacions, least they that woulde not obeye, might pretende ignoraunce. When this shal be done, than shal cum the ende of the worlde.

The texte. ¶ Whan ye therfore shall see the abhominacion of desolacion that was spoken of by Daniell the Prophete, standing in the holy place, who so readeth it, let him vnderstand.

Wherof yf ye seke a token, this is it. Whan ye shall se the abhominable Idoll whiche shall endeuoure vtterly to subuerte the religion of the ghospell, of the whiche Daniell in tymes past prophecied vnto you, saying: and in the middes of the weeke, the sacrifice and offeryng shal be takē awaye: and the abhominacion of desolacions shall be in the temple vnto the ende of the worlde: when ye shall see (I saye) this abhominable Idoll set in the temple, that is, in the towre of holynes: he that readeth the prophecye of the prophete, let him vnderstand. This worde is misticall, and requireth a spirituall reader.

The texte. ¶ Than let them that be in Jewry flee vnto the mountaynes, and let not hym whiche is in the house toppe cum downe to take any thyng out of his house. And let not hym that is in the fieldes, retourne backe to fetche his clothes.

Therfore when this storme shall be at hād, they that be in the cities of Jewry let them forsake the cities, and flee into the mountaynes: and they that be in the toppes of the houses, let thē leape downe, and not cum downe to take any thyng awaye with them, out of their houses: & they that be founde in the fielde at that tyme, let them not runne backe to theyr house to fetche theyr apparel.

For

For than there shall be no leysure to prouyde for theyr goodes. For it is a great matter yf they can saue theyr lyfe with spedy flyght. For thother thinges maie be recouered, but the lyfe once loste, can not be restored.

¶ Woo shall be in those dayes to them that are with chylde, and to them that geue sucke. But praye ye that your flyght be not in the wynter, or on the sabboth daye. For than there shalbe greate tribulacion, suche as hathe not been from the begynnyng of the worlde untill this tyme, nor shalbe. And except those dayes shoulde be shortened, there should haue been no fleshe saued: but for the electes sake, those dayes shalbe shortened. The texte

Therfore women with childe, and women that geue sucke shalbe in an yll case in those dayes. For they that be great can not caste of the burden of theyr belly to flee awaye spedely: nor they that geue sucke can not cast of theyr children, whom they loue more tenderly than themselues, lyke as they do caste of moneye or apparell. But as for you, who shall not be let neyther with house, neyther with possessions, nor with chyldren, ye must onely praie that it chaunce not so, that ye be compelled to flee in the wynter, or on the sabboth daye. For ye muste flee spedely and farre. But the wynter by the reason of roughnes and shortnes of dayes, is not commodiouse for them that iourney, and on the sabboth daye the religion of your lawe letteth you, that ye can not flee far. For at that time, there shalbe so sore and vehement affliccion, as was neuer synce the worlde was made unto this daye, and hereafter neuer shalbe. And yf the calamitie shoulde be so continual as it is vehement, no man shoulde be left alyue. Theyr malyce did deserue utter destruccion, but for the elect (be they neuer so fewe) those dayes shalbe shortened.

¶ Than yf any man saye unto you: Lo here is Christ or there, beleue it not. For there shall aryse false Christes and false prophetes, and shall showe great sygnes and wonders insomuche that (yf it were possible) the very elect should be brought into errour. Beholde I haue tolde you before. Wherfore yf they saye unto you: lo, he is in the desert, go not ye furthe: Beholde he is in the secrete places, beleue it not. For as the lyghtnyng cummeth out of the East, and appeareth unto the west, so shall the cummyng of the sonne of man be. For wheresoeuer the dead carcas shall be, thyther wyll also the egles be gathered together. The texte.

In this confusion and hurly burly of thynges, whan my cummyng shal be loked for, men must take diligent hede, that they be not deceyued throughe the craste of deceyuers. For there shall rise many false Christes, whiche shall boaste themselues to be Christe, and be not: but be rather myne aduersaryes: whiche also shall saye that they be Prophetes, and be not, but rather be the teachers of errours. They shal not be onlye furnished with craftes, and a false cloke of holynes, but also they shall counterfeyte my power with wonders, and magicall meruayles: and they shall take upon them my persō with so many marueylouse iuglynges, that the electe also (yf it were possible) shoulde be brought into errour. Ye therfore being monisshed beware, for I haue told you before to the intent ye should beware. Than if they saye Christ is in the desert, go not out: lo, he is in the inner parlers, go not in: lo, he is here or there, beleue it not. The seconde cummyng shal not be after suche sort, as ye see this, that is to saye, soft, milde, and humble, but sodayne and compassyng the whole world with the sodayne light of maiestie. For lyke as the lightnyng shynyng furthe flasheth sodaynely from the East to the west: so shall be the cumming of the sonne of man.

And ye nede not to feare, that ye shall not be with me in suche a confusion and hurly burly of thynges. Wheresoeuer the body shalbe, thyther shall the Egles flocke and gather. The head shall not lacke his membres.

The texte, ¶ Immediatly after the tribulacion of those dayes, the sonne shalbe darkened, and the moone shal not geue her light, and the sterres shall fall from heauen, and the powers of heauen shall be moued. And than shall appeare in heauen the token of the sonne of man, and than shall al the kynredes of the yearth mourne, and shall see the sonne of man cummyng in the cloudes of heauen with great power and glory. And he shall sende his aungels with a great voyce of a trumpet, and they shall gather together his chosen from the fower wyndes, from the highest parte of heauen vnto the endes of them.

The heauenly bodyes also shall feele the greatnes of this calamitie. For bothe the sonne shall be darkened, and the sonne beyng darkened wherof the moone borowed her lyght, the moone shall showe no lyght. The starres shall fall from heauen, and the powers of heauen shall shake, beyng in daungier of fallyng. Than among the great and thycke darkenesse, the signe of the sonne of man shall shyne from heauen, the signe I saye, wherby he ouercame Sathan, and consumed all his tyranny: the signe wherby Sathan craked in vayne that he had the hygher hande.

The which once sene, the nacions of the whole world shall strike theyr brestes when the Jewes shall see whome they haue offended, when the Gentiles shall see the maiestie of the crosse, whiche they laughed to skorne. For they shall see the sonne of man, whome they now dispise, humble & simple: cummyng on hygh in the cloudes of the ayer with a great army of aungels, with a wonderfull maiestie and glorye. Than he shall sende furthe his aungels, to gather together with a soundyng trump, all his elect from the fower wyndes, from the highe toppe of heauen to the vttermost coaste of the same.

The texte. ¶ Learne a similitude of the figtree: Whan his boughes be yet tender, and the leues sprong out, ye knowe that Summer is nyghe. So lykewise ye when ye shall see all these thynges, be ye sure that it is nere euen at the doores. Verely I saye vnto you: this generacion shall not passe, vntyll all these thynges be doen. Heauen and yearthe shall passe, but my worde shall not passe. But of that daye and houre no man knoweth, no not the aungelles of heauen, but my father onely.

But at what tyme these thynges shall cum to passe, it is not in me exactly to determine. But yet of those aduersities whiche I haue recited, as of certayne preambles and tokens before, ye maye gesse that the tyme is not far of. Lyke as the fyggetree doth declare before by certeyne tokens that Summer is at hande, as whan at the blowyng of the westerne wynde the boughes begyn to were tēder, and the buddes spryng furth, & the leaues desire to sprede abrode: so ye also whan ye shall se all these thynges whiche I haue spoken of, knowe ye well that the cummyng of the sonne of God is at hande. I assure you, this generacion shall not passe, but that all thynges whiche be spoken before, shall cum to passe. Heauen and yearth shall perishe rather than my worde shall be vayne. Therfore it is inoughe for you to knowe the signes which do portende and shewe the daye of my cummyng, least it cum vpon you vnwares. But it is not your parte to searche out exactlye the daye or houre whan the sonne of man shall cum, for asmuche as the knowledge of these thynges is not geuen to the aungels of heauen, no the sonne of man knoweth them not. The father hath reserued this vnto hymselfe alone. And so it is expedient for you, to the intente ye maye be alwaye in a redines.

The texte. ¶ But as the dayes of Noe were: so shall also the cummyng of the sonne of manne be. For as in the dayes that went before the fludde, they did eate and drynke, marry, and were marryed, vntyll the daye that Noe entred into the shippe, and knewe not tyll the flud came, and toke them all awaye, so shall also the cummyng of the sonne of man be. Than shall two be in the fielde, the one taken, the other refused. Two women shall be gryndyng at the mill, the one receyued, the other refused. Two in a bed, ye one shalbe receyued, & the other refused.

That

That day shall cum sodeynely, and unwares unto others. Lyke as in the tyme of Noe, whan the fludde was tolde them certayne yeares before, yet thei thynking that it should not cum to passe, did eate and drynke, and married furth their doughters, and married wyues untyll the last daye in the whiche Noe entreed into the arcke, and beleued not that the fludde should cũ to passe, untyll they sawe it nowe at hande: wherwith all they were destroyed, who by example of Noe, would not prepare them selues against that day. Lyke as than a few that were taken in to the arcke were preserued, the other whiche were lefte without, peryshed: euen so at that tyme when the sonne of man shall cum, they that shall peryshe, shall sodaynely be deuided from them that shall be saued. There shal be two laboryng in one felde, felowes in worke & wages, of whome the one shall be taken, and the other shall be forsaken. There shall be two grynding in one myll, whereof the one shalbe taken, the other shalbe forsaken. Yea and of two that lye in one bed, the one shalbe taken, the other shall bee forsaken. For it is not the worke, or the place, or the maner of lyfe, but the affeccion and good desyer, shall make man blessed.

¶ Watche therfore, for ye knowe not what houre your Lorde wyll cum. Of this yet be sure, that if the good man of the house knewe, what houre the thefe would cum, he would surely watche, and not suffer his house to be broken up. Therfore, be ye also ready, for in suche an houre as ye thynke not, wyll the sonne of man cum. The texte.

Wherfore seing that these thynges undoubtedly shall cum to passe, and it can not certenly be knowen upon what daye they shall cum: wake and watche contynually, leaste that daye cum upon you unwares and unprepared. If men watche that their money perishe not, muche more ought you to watche that your soule peryshe not. For what housholder is so neglygent whiche yf he knewe that the thief would breake into his house in the night season would sleepe all night, and suffre his house to be broken downe? Therfore ye muste wake all your lyfe, because ye be certeyne that the daye wyll cum, whan ye loke not for it. For so ye must liue, that whansoeuer the day dothe cum, it may fynde you doing your dutie, that furthwith ye may be receyued unto your rewarde.

¶ Who is a faythfull and a wyse seruaunte, whome his lorde hath made ruler ouer his housholde, to geue them meat in season? Blessed is that seruaunt, whome his lorde (whan he cummeth) shall fynde so doing: Verely I say unto you, that he shall make him ruler ouer all his goodes. But and yf that euyll seruaunt saye in his hart, my lorde wil be long a cumming, (and so begyn to smite his felowes, yea, and to eate and drynke with the dronken) the same seruauntes Lorde shall cum in a daye, whan he loketh not for him, and in an houre that he is not ware of, and shall hewe him in pieces, and geue him his porcion with Hypocrites: ther shall be weping and gnashing of teeth. The texte.

Wyll not a wyse and a faythfull seruant do the same, whome his mayster goyng farre from home, hath made ruler ouer his familie, to geue them meate in due season? The mayster doth not poynte hym when he will retourne home leaste he shoulde be slacke in his office: but whansoeuer the mayster shall retourne, shal not the seruaũt be happy yf his mayster finde him doing his dutye? Certaynely I saye unto you, that ỹ mayster hauyng a tryall of his trustines, wyll be bolde to truste him with greater thynges, and wyll make him ruler ouer all hys goodes. Contrarywise yf the yll and unfaythfull seruaunt wyll say in his harte: my mayster is long away, and perchaunce he wyll neuer returne: and upon this hope begynneth to beate his felowe seruauntes, and neglecting the famylie, eateth and drynketh with dronckardes, how unhappy

shall he be, when his mayster shall cumme at the daye, when he loketh not for him, and the houre when he thought that he would not returne. For he shall not onely set hym besyde his office, but he wyll also cutte him a sondre in the myddest, and ioyne his parte with the Hipocrytes, whiche hath the tytle and name of the office of the ghospell, wher as in their doinges, they be contrarye to the ghospell.

And there for his sensuall pleasures of wrong shaped swetenesse wherewith being inebriate and drounken he had not awayted for the cumming of his maister, he shall be punyshed with intollerable torment: his laughyng shall be turned into wepyng, and his songes into gnashyng of teethe.

The .xxv. Chapter.

The texte

Than shall the kyngdom of heauen be lyke vnto ten virgins, whiche takyng theyr lampes, went furth to mete the spouse. But fyue of them were folyshe, and fyue were wyse. They that were folyshe, takyng theyr lampes, toke no oyle with them but the wyse toke oyle with them in theyr vessels with the lampes. Whyle the spouse taryed, they all slumbered and slepte. And at midnight there was a crye made: Beholde the spouse cummeth: go fourth to mete hym. Than all the virgins arose, and prepared theyr lampes. And the folyshe sayed vnto the wyse: geue vs of your oyle, for our lampes are oute. But the wyse answered, saying: Not so, least there be not ynough for vs and you, but go ye rather to the sellers, and by for youre selues. And whyle they were to bye, the bridgrome came, and they that were redy went in with him, to the marriage, and the doore was shut. Afterward cum the other virgins, saying: Lorde lorde open vnto vs. But he answering, sayth: Verely I saye vnto you: I knowe you not. Watche therfore, for ye knowe not the daye nor the houre, in the whiche the sonne of man shall cum.

And Iesus to put in the mindes of his disciples surely, that they shoulde not slacke or slepe in this lyfe, but that through the continuall seruyce of godlynes and duties towarde theyr neyghboure, they should get and prepare them thinges for the waye to euerlastyng life: (for in the resurreccion, we shoulde seke it to late, vnlesse we should prepare in tyme) he sette furth a parable of ten virgines, who taking theyr lampes, went to meete the spouse. But of these, fyue wer fooles, whiche prouided them not of oyle agaynste the cummyng of the brydegrome, because they thought he wouldnot cum so sodenly, but that they might haue had space to gette them oyle sum where. But the wise virgines knowyng that the time was vncertayne whan theyr spouse should cum, leste they myght be found vnready, carryed out with them in their vesselles, oyle for theyr lampes, wherby they myght refresh the lampes as they began to fayle. Therfore when the spouse differred his cummyng long, al the virgines began to nappe, and at the length fel a slepe. In the dead night sodainly rose a clamour and a noyse emong the seruauntes calling them out to meete the spouse: behold the brydegrome is at hande, go furth and meete him. Than all the virgines wakyng from slepe prepared their lampes. But the fooles when they sawe they must departe sodainely at middenight, and had no oyle, their lampes nowe faylyng of lyght, they desired the wyse virgines to geue them parte of theyr oyle. But they made answere: we feare that we haue not ynough both for vs and you, Go ye rather to the oyle sellers and bye of them.

And in the meane tyme as they went to bye, the brydegrome came: and they that were ready entred in with hym to the mariage, and furthwith the gate was shut. At laste come the foolyshe virgines also, and knocke at the gate, and saye: Lorde lorde open the gate for vs. Unto whom the brydegrome made answere: truely I knowe you not. Wherfore after the example of the wyse virgines, and of the faythfull seruaunt, and the politike householder, watche ye, and prepare in tyme the stoare of good workes, because ye know not the daye, nor the houre of his cummyng, and when he shal sodenly appeare, there shalbe now no lenger tyme of well doyng: but euery man shall haue rewarde accordyng as he hath done before.

Lykewyse a certayne man takyng his iourneye into a straunge countreye, called his seruauntes, and delyuered vnto them his goodes: and vnto one he gaue fyue talentes, and to another two, and to another one accordyng to his habilitie, and streyghtwaye departed. And he that had receyued fyue talentes, went and occupied with the same, and gayned other fyue talentes. Lykewyse also he that had receyued two, gayned other two. But he that had receyued one, went and digged in the yearth, and hid his lordes moneye. The texte.

Jesus added also another parable, stiryng his disciples to the continuall desyre of good workes, that they shoulde not suffre the doctrine and gyftes that he gaue them, to be barren and vnfruitfull throughe theyr neglygence, but through theyr diligence and carefulnesse, shoulde turne them to the profit of theyr neyghboure, and so make thẽselues meete for greater gyftes, because they had bestowed that thyng whiche they had receyued after their measure and capacitie, for theyr masters auauntage, who desireth to be enryched with suche gayne. A certayne man (quod he) goyng far from home, called his seruauntes, and deliuered them his goodes, not to spende them and lauishe them oute for their owne pleasure, but to get sum vauntage therof to their master, of whome they had receyued the stocke. And to one he gaue one talent, vnto another two, agayne to another fyue, as he thought euery man meete. This done, furthwith he toke his iourney: He therfore that had fyue talentes committed vnto hym, ceased not, but went furthwith and lente furthe the money that he had taken to vsury, so often that at laste by vsurye he gayned asmuche as his stocke came to, and of fyue talentes he made ten. In like maner he that had two talentes commytted vnto hym, so occupyed them, that by vsurye, he made his gayne as good as his stocke. Further he that had one talẽt delyuered him, went his wayes for slogyshnes, and hyd the talente that he had receyued in the grounde, thynkyng it ynoughe, yf he restored agayne the stocke to his master.

¶ After a long season, the lorde of those seruauntes came and rekened with them. And he that had receyued fyue talentes came, & brought other fyue talentes, saying: Lord thou deliueredst vnto me fyue talentes: Beholde I haue gayned with them fyue talentes mo. His lorde sayed vnto hym: O good and faythfull seruaunt, thou hast been faithful ouer few thinges, I will make the ruler ouer many thynges: Enter thou into the ioye of thy lorde. He also that had receyued two talentes, came and sayd: Lord thou deliueredst vnto me two talentes: Lo I haue wonne two other talentes with them. His lorde sayde vnto hym: O good and faythfull seruaunt, thou hast been faythfull ouer fewe thynges, enter into the ioye of thy lorde. The texte.

Therfore after long iourneying, the master returned home and requyred accoumpte of his seruauntes, of that he had delyuered them, and of that, that they had layed out. Thã came furth he whiche had receyued fyue talentes and brought other fyue whiche he had gayned by vsury, makyng his accoumpt after this sorte: Ye gaue me a stocke of fyue talẽtes, lo, I haue gayned as muche

more to them. The master praysyng the diligence of his seruaunt, sayeth: O good and trusty seruaunt, because I haue found the trusty in a litle money, I wyl trust the w mo thynges: enter into the ioye of thy master. After him came he also vnto whome the maister had committed two talentes, and beyng cōmaunded to make his accoumpt, sayeth: syr ye committed vnto me the stocke of two talentes, lo I haue gayned as muche agayne by vsury. The master cōmendyng the diligence of this seruaunt also, sayeth: O good and trustye seruaunt, because I haue found the trusty in a litle, hereafter I wyll truste the with greater thynges: enter into thy masters ioye.

The texte, ¶ And he whiche had receyued one talent, came, and sayed: Lorde I knewe the that thou art an hard man, reaping where thou hast not sowen, and gatheryng where thou hast not strawed, and therfore I was afrayed and went and hid thy talent in the yearth: Lo, there thou hast that is thyne. His lorde answered, and sayed vnto him, Thou euill and slothfull seruaunt, thou knewest that I reape where I sowed not, and gathered where I haue not strawed, thou oughtest therfore to delyuer my money to the exchaungers, & than at my cumming, should I haue receyued myne owne with gayne. Take therfore the talent from him, & geue it vnto hym whiche hath ten talentes: For to euery one that hath shall be geuen, and he shall haue aboundaunce. But he that hath not, from hym shall be taken away that whiche he hath. And cast the vnprofitable seruaunt into vtter darknes. There shalbe weping and gnasshing of teeth.

Finallye came he also, whiche had hyd in the grounde the talent that he had receyued, and beyng commaunded to rendre accoumpte, doeth not onelye not acknowlege the faulte of slowthfulnes, but also accusyng his master of roughnes, and great couetousnes, doeth dubbell the faulte of his duetye neglected. Syr (ꝙ he) I knewe ye were a roughe and a sore manne, ye take haruest there where ye sowed not: and gather gayne there, where ye dyd no coste: Therfore fearyng least yf my stocke by any chaunce should haue been lost ye would haue been cruell and sore agaynst me: I wente and hidde your talent in the ground. This had I rather do than to go aboute to get gayne by vsury, and in the meane season to be in daunger of the stocke. Lo thou hast that that is thyne owne. If I deserue not prayse for increase of gayne, yet I haue prouided that the stocke shoulde be safe and sure. This communicacion the master turneth into his owne heade, saying: Thou naughty and slouthfull seruaunt thou knowest as thou sayest, that I am desirouse of gayne: and that I take my haruest there, where I haue not sowen: and gather gayne there, where I bestowed no cost. The more therfore oughtest thou to haue committed my moneye vnto the exchaungers, and I that hunt for gayne wheras I haue done no coste, shoulde haue cumme and required my moneye with gayne: and haue taken auauntage there, where as I had sowen and done cost. The stocke was myne, not thyne: Thou were bounde to be a diligent seruaunt vnto thy master. Than he turnyng vnto the other seruauntes, sayed: take awaye the talent from this vnprofytable seruaunt, and geue it to hym that hath tenne talentes. And as they meruayled that he commaunded more to be geuen vnto hym whiche had already aboundantly, the master sayeth: so it shall cum to passe in this kynde of ryches. Whoso hath, he is worthy to receyue more, that he maye abounde and haue plenty: but he that by slouthfulnes hath got hym no maner of gayne, shall be robbed also of that, that he semeth for to haue, because he is vnworthye to haue it. Furthermore take awaye that vnprofitable seruaunt from my syght,

and cast him into the outwarde darkenes. There in the stede of the ioye of his maister, which he would not deserue, he shall be payned with wepyng and gnashyng of teeth. With suche parables the Lord Iesus pricked forward his disciples bothe with the greatnes of rewardes, and with the feare of punyshementes, vnto the desyre of the euangelicall godlynes, and also to do for theyr neyghboures: and to feare them from slouthfulnes and from boldnes of yll doyng.

¶ Whan the sonne of man cummeth in his glory, and all his holy angels with hym, tha shall he syt vpon the seate of his glory, and before hym shall be gathered all nacions. And he shall separate one from another, as the shepeherde doeth separate the shepe from the goates, and shall set the shepe on the right hande, but the goates on the left hande. The texte.

The whiche thyng he dyd also farre more manifestly and clerelye in his last narracion, where he layeth before theyr iyes, bothe the maiestie of his cummyng, and the seperacion of the good from the ill, whiche nowe lyue in the churche mixte together: and also the diuerse desertes and rewardes of bothe partes: shortely he setteth before theyr iyes the whole maner of the later iudgement: knowyng and consyderyng that the daye of his death was nowe at hande, to the intent his disciples beyng instructed with so many lessõs, should in no case discourage their hartes for ẏ shamefull death of ẏ crosse: but should comfort and solace this present affliccion and shame, with the consideracion of the filicitie and glory to cum. And also that they shoulde not go aboute or wishe any vengeaunce to the yll and wycked men, forasmuche as they knewe that accordyng to theyr desertes, in that iudgement they shoulde be punished eternally. When the sonne of man (qd he) whome ye shall see shortly most low and abiect, shal cum in his maiestie, the cumpanies of all angels garding him: than he shall sit as iudge ouer all in the seate of his maiestie, and all the nacions of the whole world shalbe called before hym. For no mã be he high or lowe can escape that iudgement. This shalbe done not by mans coniectures, but by the exacte iudgement of god, vnto whose iyes al thinges be open. And firste he shall seperate the good from the yll, lyke as the shepeherde when he numbreth his flocke, doth shede the shepe from the goates. And he shal set the shepe that is, the innocentes and well doers, on the right hande: and he shall set the goates, that is, the hurteful and yll doers, on the left hand. And so the whole numbre of men diuided into two rayes or sortes, as a iust iudge he will showe vnto bothe a iust cause of his iudgement, that the good maye knowe by what well doinges they haue atteyned vnto so great felicitie, and the ill maye heare with what offences they haue deserued euerlastyng punyshemente.

¶ Then the kyng shall saye vnto those that be on his right hand: Cum ye blessed of my father, possesse ye the kyngdome prepared for you, from the begynnyng of the worlde, for I was an hungred, and ye gaue me meate, I was a thyrst, and ye gaue me drincke, I was harbourlesse, and ye toke me in, I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, & ye came to me. Than the iuste shal aunswere, saying: Lord, when dyd we see thee hungry, and fed thee? or a thyrst, and gaue the drynke? And whan dyd we see thee harbourlesse and toke the in? or naked, and clothed the? or whan dyd we see thee sycke, or in pryson, and came vnto thee? And the kyng answeryng, shall saye vnto them: verely I saye vnto you, in asmuche as ye haue done it vnto one of the least of these my brethrē, ye haue done it to me. The texte.

And salutyng the sorte on the right hande, with a milde and a merye chere, shall saye: Cum my frendes, whome the worlde toke for vyle and execrable, but whom my father taketh for honourable and prayse worthie. Now for the illes and displeasures which ye haue suffered for my sake, take the inheritaūce of the heauenly kyngdome: whiche by the diuine prouision and counsell, was prepared for you of God the foreknower of all thynges, before the world was made. With this so great reward it is thought good to recompence the workes of your great loue towarde me, least ye might thinke that they were loste. For in tymes paste whan I was hungrye, ye gaue me meate: whan I was thyrsty ye gaue me drynke: whan I was a straunger, and nedy of harboure, ye toke me into your houses: whan I was naked, ye couered me: whā I was sycke ye did visite me: whan I was in pryson, ye came to comforte me: ye gaue me youres suche as they were: nowe I on the otherside do communicate and geue vnto you my whole kyngdome, whiche is common to me and my father. Whan these thynges shalbe hearde of the iust menne, whiche doeth so vse the workes of charitie that in maner they knowe not that they haue doen them, they shall aunswere hym, saying: Lorde when sawe we thee hungrye, and fed thee? thyrsty and gaue the drynke? whan sawe we thee a straunger, & brought thee into our house? or whan dyd we couer the beyng naked? Whan dyd we visite the beyng sicke? Whan dyd we cum vnto thee beyng in prison? Than the kyng shal saye openly, that he would it to be accounted doen to him, what soeuer is giuen to any one of them, whom the worlde dispyseth for theyr pouertie and lowenes: yet he dispised them not, in somuche that he dyd vouchsafe to honour them with the name of brethren. Certaynely (shall he saye) I saye vnto you, althoughe I haue no nede of mans helpe, whiche am lorde ouer all, yet wheras ye haue doen these thynges for my sake to any of these my poore litle brethren, ye haue doen them to me.

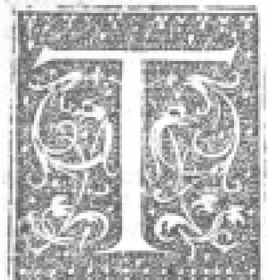
¶ Than shall he saye to those that shalbe on the left hande: Departe from me ye cursed,
The texte. into fyer euerlastyng: whiche is prepared for the deuill and his angels. For I haue hungered, and ye haue not geuen me meate, I haue thyrsted, and ye haue not geuen me drynke, I haue been harbourlesse, and ye haue not taken me in, I haue been naked, and ye haue not clothed me, I haue been sycke and in prison, and ye haue not visited me. Than shall they also answer to hym, and saye: Lorde when did we see thee hungrye or thirsty, or harbourlesse, or naked, or sycke, or in pryson, and did not minister vnto thee? Than shall he aunswere vnto them, saying: verely I saye vnto you, in as muche as ye did it not to one of the least of these, ye dyd it not to me. And they shal go into euerlastyng punishment, but the iust into lyfe euerlastyng.

Than with an horrible loke turnyng to them that shall stande on the lefte hande, he shall geue a terrible sentence: Go awaye from me ye whome the worlde flattered and praysed, but execrable and cursed of my father and me: go into the fyer that neuer shall be quenched, whiche was prepared from the begynnyng of the world, for the deuill and his angelles, vnto whome ye had rather sticke then vnto me. For whan I was hungry, ye gaue me not meate: whan I was thyrsty, ye gaue me not drincke: I wandred and lacked harbour, ye toke me not in: I was naked, ye couered me not: I was sycke and in prysō, and ye did not visit me. Than shall they aunswer the iudge with as manye wordes, as the iust men answered: Lorde whan sawe we thee hungrye, or thyrsty, or wanderyng, or naked, or sicke, or in pryson, and serued the not? Thā the kyng shall aunswere them also: Whatsoeuer of these duties is denied to

any one of these litle ones, litle regarded of the worlde, and yet my brethren, I counte it denyed vnto me. I was nedy in them, I woulde haue been refreshed in them. This sentence once geuen, from the whiche there shall be none appeale, they that be on the left hande, shall go into euerlastyng fyer, and the iust men into euerlastyng lyfe.

¶ The. xxvi. Chapter.

¶ And it came to passe whan Jesus had finisshed all these sayinges, he sayed vnto his disciples: ye knowe that after two dayes shall be Paasse daye, and the sonne of man shall be deliuered vp to be crucified. The texte.



Than whan Jesus had ended this communicacion, wherewith so many wayes he established the myndes of his disciples agaynst afflicciones now beyng at hande, that they should not vtterly be dismayed whan they shoulde shortly after see their lorde caryed awaye to a shamefull punishmente: at laste he was bolde to open vnto them the daye and the manner of his death. The mencion whereof, he doth inculcate and beate into his disciples myndes: least whan they shoulde see it, they should be so amased at it, as a thyng vnwares & not loked for, that they should be vtterly discouraged: chiefly whā they should perceyue that Jesus came vnto his death willingly, whiche he mought haue escaped, nor could not be kylled before the daye came, whiche he had hymselfe apointed for his death. And that was the Paasse daie, which among ÿ Jewes was kepte with great deuocion, renewyng the yerely remembraunce of that daye, in the whiche in tyme paste among the Egyptians, the postes beyng sprinkeled with the bloude of the lambe, they wer deliuered from the kyllyng aungell, and passed ouer safelye the red sea. In remembraunce of this thing, they offred yearely a lambe of one yeare without spot: and of the passyng by of the aungel, & of the luckie passing ouer the sea, they called it Paasse. But this was a figure of Jesus Christe, whiche shoulde redeme the whole world with his moste holy bloud, from the tyranny of synne: who alone was cleane from the spottes of all synne. Jesus putting his disciples in remembraunce of this thyng, sayth: ye knowe that after two dayes the Paasse shall be offered, and the same daye the sonne of man shal be deliuered to be crucified.

Than assembled together the chiefe priestes and Scrybes, and the elders of the people into the palace of the chiefe priest, which was called Cayphas, and helde a counsell to take Jesus by deceyte, and kill hym. But they saied, not on the holy daye, least there be an vprore among the people. The texte.

Therfore when that holy and cherefull daye was nere, for the kepyng of whiche it was mete for menne to prepare themselues with godly workes, the chiefe priestes and the seniours of the people were gathered together, whose authoritie, yf there had been any rage emong the people, oughte furthwith to haue pacified it. And they were gathered together in the courte of the chiefe of the priestes, which was called Cayphas. For these chiefly conspired agaynste Jesus, because they feared least (yf he should be preserued) they shoulde leese theyr lucre and authoritie. Therfore it was decreed there through wicked coūsell, that they should laye handes vpon Jesus and kill him, not openly and violently, but by deceyte and gyle.

Therfore when these great men agreed emong them selues vngraciouslye of the murder, they consulted of the tyme. For although they thyrsted sore for the innocent bloud, beeyng madde with enuy and hatred, yet they thought best to differ the deathe to an other tyme, because the daye chiefly holy and festiual emong the Jewes was at hande. For they feared if they shoulde set vpon him on that day that the people be wonte to resort together, least any tumulte or busynesse should ryse, because there were manye emong the people, whiche seyng his miracles, and hearyng his meruaylouse doctryne, and markyng the great sobrenes, and gentilnes of his maners, had a great opinion of hym. They feared the people, whiche feared not god: nor feared not to defyle the holy daye with murder, whiche durst not eate leuen bred. Sathan gaue them this councel, desyring to kepe close that sacryfice whiche should bring health and saluacion to the worlde. But it pleased otherwise to the diuyne counsell. For it was not semely that the sacrifice should be priuily caste awaye, whiche the father would to be offered not onely for the saluacion of the Jewes, but for the saluacion also of the whole worlde.

The texte, Whan Jesus was in Bethanie in the house of Symon the leper, ther came to hym a woman, hauing an alabaster boxe of precyous oyntmente, and powred it vpon his head as he sate at the bourde. But the disciples when they sawe it, disdayned at it, saying: what nede this waste? For thys oyntmet myght haue been wel solde, and geue to the poore. Whan Jesus knewe this, he sayed. What trouble ye the woman? For she hath wrought a good worke toward me. For ye haue alwayes poore folke with you, but me ye haue not alwayes: and in that she hath cast this oyntment on my body, she did it to burye me. Verely I saye vnto you: Wheresoeuer this gospel shall be preached in all the worlde, that also that she hath done, shalbe tolde for a memoriall of her.

Therfore whan Jesus was in Bethania, nere vnto Hierusalem, where he should be crucified, and sate at meate in the house of one Simon called Leper, a certayne woman came vnto him, hauing an alabaster of preciouse oyntment, who broke the alabaster, and powred the oyntement vpon his head. The disciples seeyng a thyng of so greate price powred and cast out at once, they disdayned and murmured at it. For they knewe that Jesus was not wont to vse suche delicacies, and that it should haue been more for his appetite, yf the woman had delyuered her alabaster whole, that the oyntmente beyng sold, the poore men might be relieued with the value therof. To what pourpose is it (q they) to leese suche a precio^9 thyng? For it myght haue been solde for muche, and the value therof geuen to the poore? Thus sayd the disciples not vnderstanding to what purpose Jesus suffered this to be doen. For he was not in loue with suche delicacies, but he would haue his deathe to be adorned with suche honour, whiche death he would suffre of no necessitie, but of his owne wyll, for the health of the whole worlde. For whereas in all his lyfe he behaued hymselfe most lowlye, yet he honoured his death with a certayne magnificence, by the whiche death he should ouercum the deuyll. And therfore once he was caryed into Hierusalem with a greate tryumphe: and than, as preuentyng the honour of his burial, he was embaumed with a swete oyntment: and whan he was deade, he would be buryed in a newe sepulchre grauen in stone: and he would be wynded in a cleane shete: and he would be buryed with the busy care of a noble man. The karkases of ryche & honorable men, be wont to be embaumed with preciouse oyntmentes, eyther for honour, or elles to preserue theyr bodyes from corrupcion. And because he should

shoulde reuyue and ryse agayne, before that his frendes shoulde do hym this honoure, he suffered this pompe of buryall to be bestowed vpon hym before his death: to the intent he mighte imprint by manye meanes in his disciples myndes the mencion of his death, and by honoure, to mitigate the horryblenes therof.

Therfore when his disciples beyng ignoraunt of these thynges murmured and grutched at the costes and expenses, Jesus refrayned them saying: Why be ye grieued with this woman? She hath done a godly office and a louing benefyte to me, whiche shall shortlie die. It is not meete that ye should haue enuy at this my last honoure. Poore men of the common sorte ye haue alwayes with you, to whome ye maye do good, but ye shall not euer haue me. This oyntment is not lost, but this woman gessing that I should shortly dye, with her office and duetie hath preuented my buriall: and hath powred vpon me beyng aliue, that that is wonte to be powred vpon the dead. Therfore depraue not her godlynes, whiche is so acceptable vnto God, that wheras the gospell of my death shall be preached through out all the worlde, this woman also shall be mencioned, whiche with a godly and an holy duety, hath preuented my sepulture.

Than one of the twelue which was called Judas Iscarioth went vnto the chiefe priestes, and sayde vnto them: What will ye geue me, and I will deliuer hym vnto you? And they appointed to hym thirty denaries. And from that time furthe, he sought oportunitie to betraye hym. The texte.

Where as this communicacion had repressed the disdayne of others, which erred of a simplicitie, not knowyng the mistery: yet it pacified not Judas Iscarioth, whiche falsely pretended care for the poore, where as lucre and gayne were more pleasaunt vnto hym. For he bare the purse, and was wount to stele sumwhat of ÿ thynges which were geuen of the liberal frendes of Jesus, to be distributed emōg the poore, hereof by litle and litle he encreased his money. Therfore whan he was wholy geuen to the filthy disease of auarice, minding to recompence that, whiche he counted lost in the oyntment, with the price of the Lorde, he went vnto the chiefe priestes and officers, whome he knewe with bent myndes had conspired the death of Jesus, and that there was nothyng to lette them, but that he might be taken withoute tumulte or busines. To bring this to passe there were none more mete, thā sum of the number of thē whiche were familiare with the lorde, and nexte aboute hym, who knewe certainely whither Jesus was wōte to go. For he had his secrete places to praye in. And ther was one founde in that chosen and piked number of twelue, whō Christe toke vnto hym to be the chiefe ouer all: whiche loued better wicked gayne, than so mylde and so beneficiall a lorde. So great a poyson is auarice, yf it possesse wholy the mynde of man. But Jesus would signifie by this example that there should be mē, which beyng corrupt with the desire of money, would betraye the worde of the gospell, and this mischiefe shoulde chieflye cum of them, who being the chiefe and heades of the religion of the churche, semeth to be priuy of the secretes of their lord: with whom they be so familiar, that with wrong interpretacion they betraye his doctrine to the wicked & prophane rulers, whiche seke for nothing elles, but the distruccion of the trueth of the gospell. Judas therfore goyng vnto the officers, said: what reward wil ye geue me, if I deliuer you hym into your hādes? And they bargayned with hym

hym for thirty denaries. With so litle wages could he be hyered to so beastely and cruell a dede: so lightly and vilely was that precious bloude estemed, whiche was sufficient to redeme whole mankynde. Therfore Judas gredye and gapyng for the money that was promised hym, by and by from that time forwarde sought for occasion to betraye Jesus.

The texte. But the first day of the vnleauened bread, the disciples came to Jesus, saying vnto hym: where wilt thou that we prepare for the to eate the Paasse? And he sayde. Go into the citie to suche a man, and saye vnto hym: The master sayeth, my tyme is at hande. with the do I kepe my Easter with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Paasse.

Therfore whan the first daye of seuen was at hāde, in the which the Jewes were accustomed to abstayne from leauen breade, after the eatyng of the paschall lambe, the disciples go vnto Jesus, saying: Lord where will ye that we shall prepare you a place to feaste and kepe youre Paasse? so great was the scarcenes, that neyther he, nor his disciples had any house of their owne to go to. But Jesus to showe that this whole matter was mistical, and not doen by chaunce or necessitie, but that all thynges were done by the prescience and counsell of God, he answered them: Go in to the citie, and anon as ye entre in, there shall meete you a certayne manne bearyng a potte of water, folowe hym, and wheresoeuer he goeth in, ye shall go in, and saye to the housholder, the master sayeth: My tyme is at hande, at thy house I kepe my Paasse with my disciples. He shal showe you a great and a fayre parler, there prepare my Paasse. The disciples went and founde all thynges, as Jesus had tolde them before, and prepared hym a feaste in the place that he commaunded.

The texte. Whan the euen was cum, he sate downe with the twelue, and as they wer eatyng, he said: Verely I saye vnto you: One of you shall betraye me. And they were excedyng sorowefull, and beganne euery one to saye: Lord is it I? He answered and sayd. He that dippeth his hand with me in the dishe, the same shall betraye me. The sonne of man goeth as it is wrytten of hym: But wo vnto that man, by whom the sonne of man is betrayed. It had bene good for that man, yf he had not bene borne. Than Judas whiche betrayed hym, answered, and said: Master, is it I? He sayde vnto hym: Thou hast sayde.

And towarde night Jesus went thither, and sate downe to suppe with his twelue disciples. And now as they were at supper, Jesus saieth vnto thē: one of you shall betraye me. This he sayde to declare that nothyng at all was hid from hym, and also that the conscience of the traytour beyng touched, might be turned vnto penaunce. At this worde al theyr hartes began to bee very heuy. Euery man suspected and distrusted hymself, knowyng the weakenes of man. They desyryng therfore to be deliuered from this heauines, began for to aske seuerally: is it I Lord? Than Jesus sūwhat to confirme and establishe the others, almoste dead for feare, and to touche the conscience of Judas more sharpely, if perhappes he might be moued vnto penaūce, poynted the authour of the dede with a more certayne signe, and withal put hym in remembraunce of the great familiaritie, whiche ought to haue withdrawen him from suche a mad mischiefe, saying: He that putteth his hande with me in the dishe, and is my felow not onely of the table, but also of the dishe, shall betraye me, and for the office of familiaritie, he shall rendre vnto me the office of extreme enmitie, where as the communion and felowshippe of breade and salt be wonte for to ioyne men vnknowen and vnacquaynted, with the bonde of amitie. And that these thynges should chaunce to the sonne of man, it was ordeyned heretofore of the father, and prophecied before of the prophetes. But yet wo be to that man, through whose wickednes, the sonne of man is betrayed.

The

The diuine wisedom doth use his wickednes to the saluacion of mankynde, but yet he is no lesse in faulte, which thorough his owne malice was brought to this dede, wheras I omitted nothing wherby I might heale his mynde. Wherfore for so wicked a deed, he shall be cruelly punished, unles he repent, that it had bene better for hym neuer to haue been borne. This communicacion which with shame might haue healed an ill man, or with paine might haue feared a wicked man, made Judas nothing the better, insomuche that he ioyned impudencie and unshamefastenes to his wicked deed, and as though he had knowen him self to be nothing culpable, asked the Lord. Is it I? And here Jesus not forgetting his wont gentilnes, answered: Thou hast sayde: geuing an inckling rather than expressing plainly that it was he, and maketh as though he had a suspicion, and not knowledge of it.

When they were eating, Jesus toke bread, and when he had geuen thankes, brake it, and gaue it to the disciples, and sayd: Take, eate, this is my body. And he toke the cup, and gaue thankes, and deliuered it to them, saying: drinke ye all of this, for this is my bloud whiche is of the newe testament, that is shed for many for the remission of sinnes: But I say unto you, I will not drinke hencefurth of this fruit of the vine tree, untill the daye when I shall drinke it new with you in my fathers kyngdome. The texte.

Therfore in this latter supper ẏ he made with his disciples, before his death, he did institute that most holy remembraunce of his death: that being often renewed, it should be a perpetuall memoriall emong them, of his great charitie, wherby he sticked not to bestow his life to redeme mankinde: that the remembraunce of that godly sacrifice should neuer out of our mindes, wherein that most pure and immaculate lābe the new and trewe paasse, offered him self in the aulter of the crosse for us to God the father, whom beyng angry, he hath made mercyful to us by his bloud, suffering paynes himself for our offences, whiche wer due to our sinfulnes: Jesus did institute and consecrate this secrete signe and memoriall in two thinges, by the which amitie emonge men is wont to be intertayned; that the charitie by the which Christ gaue him self to his, should couple us together also: who oftentymes eate together of one bread, and drinke of one cuppe. And also showyng by a certayne spirituall figure, the rites and manners of Moses his lawe, in the whiche was no purgacion of sinne, but by bloud of the sacrifice: Furthermore signifying that he did consecrate a new leage of the euangelicall profession by this mistery. For whan Moses had recited the roll of the lawe, wherin the preceptes of the law were conteyned, and the people had aunswered: We will do all thynges that the lorde hath spoken, and will be obedient, with parte of the bloud of the sacrifices whiche they had killed receyued in a vessell, he sprinkeled the people saying: this is the bloud of the league, which the lorde hath made with you touching these wordes. And truely all these thinges signified with certayne figures and shadowes this moste holye sacrifice, wherin the lord Jesus, deliuering his body willingly unto death, and sheding his bloud, went about to clense the sinnes of the whole world, reconciling unto God all men frely, whosoeuer would professe this league of the new testament. And he would that this sacrifice and this league should be commended, and set furth to the myndes of his disciples with certayn misticall signes, before that it was offered: to thintent that they should understand that his death was not a cōmon or an idle, but an effectuall sacrifice to purge the sinnes not onely of the Jewes, but also of all nacions and of all times.

But (because the deathe of Christ ought not to be iterated) least so greate a benefite might go out of mennes mindes, or least they myght forget the holye league once entred, and the authour of theyr health also, he did institute and ordayne that with often communion of ye holy breade, and of the cup, the memorye should be renewed among the professours of the euangelicall lawe. And he would that this signe should be very holy among his souldiers, and to be had in suche veneracion, that like as muche godly grace should be geuen to them, whiche should receyue the body and bloude of the lorde purely and worthyly: so they that should take them vnworthily, should be the cause of theyr greuous dãnaciõ. Therfore Jesus toke the breade into his handes, and when he hadde offered the sacrifice of prayse vnto God, he brake it and distributed it vnto his disciples saying: Take ye, eate ye, thys is my body. Afterward he toke the cup into his handes, & when he had geuen thankes vnto the father, he dranke before, and reched it vnto them, saying: Drinke all ye of this cuppe. For this is my bloud of the new testament which shal be shed for many, for the forgeuenes of sinnes. As often as ye shall do this, do it in the remembraunce of me. For as often as ye shall eate of this breade and drinke of this cuppe, ye shall declare the lordes death vntil he cum, not now as a sauiour, but as a iudge. In the meane time none other sacrifice for sinnes shall be loked after. For this one is sufficient for to take awaye the sinnes of the whole worlde. And I saye vnto you, I will not eate of thys bread hereafter, vntil I shall eate it with you complete and perfect in my fathers kyngdom, and I will drinke no more of this fruite of the vine, vntil I shal drinke it new with you in my fathers kingdome. And the most meke and gentill lorde did not exclude Judas the traytoure frõ this holy memoriall, that by thys so great clemency and gentilnes, he myght be refourmed. But because he receyued the signe of the league and testament, hauing treason in his harte, he departed more vncleane than he came.

When they were eatig. &c.

I will not drinke hence furth. &c

The texte. ¶ And whan they had song the hymne, they went out vnto the mount Oliuet: Than sayed Jesus to them. All ye shall be offended because of me this nyght. For it is wrytten, I wyll smyte the shepeherde, and the shepe of the flocke shalbe scatered. But after I am ryse agayne I wil go before you into Galile. Peter answered and saied vnto him: Though al mẽ be offended because of the, yet I wil not be offẽded. Jesus sayd vnto him: Verely I saye vnto thee yt in this night before the cocke crowe, thou shalt deny me thryse. Peter sayed vnto him: Yea, though I should dye w the, I wil not deny the. Lykewyse also sayed all the disciples.

And after that they had song an hymne in the prayse of god, they arose and went into the mount of Oliues, whiche place he knewe to be well knowen vnto the traytoure, lest he should seme to desire to be hyd, as fearyng death: but purposely he withdrawed himselfe into a solitary place, that he myght be taken without tumult of the people, which thing they went about & loked after. There he telleth his disciples agayne how it should cum to passe that byanby they should be sore troubled, seyng the punishemẽt of theyr lord: but lest they should be vtterly discouraged he doeth coumfort them with a prophecy, and with the resurreccion that should folowe furthwith, poyntyng also the tyme and the place nere at hand, where they should see him agayne: all ye (qd he) shall be troubled this night for my cause: For so God ye father prophecied by the mouthe of his Prophete zacharye: I will stryke the sheperd, and the shepe of ye flocke shal be scattered abrode. But ye nede not to despayre. Death shall trouble your mindes, but by and by the resurreccion shal comforte you.

For

For I wyll ryse agayne the thirde daye, and after that I am risen, I wyll go before you into Galile. There I will offer my self to be sene of you. Jesus suffered al his disciples to be thus troubled, to thintent he might teache thẽ by the very dedes, how great the weakenes of mans nature was, and how folish a thyng it is for a mã to trust to hymself, that hauyng experiẽce of themselues, they might learne to helpe other mennes weakenes. Peter therfore not well knowyng hymself, with a certayne manly and worldly boldnes, denieth that it shal cum to passe, whiche Christe by the Prophecye, sayed shoulde cum to passe: and (which was a poynte of more rashenes) he preferreth hymself before all other: If all be troubled (q̃ he) in thy cause, yet I wyll not be troubled. To whome Jesus aunswered: what sayest thou Peter, wylt thou alone not be troubled? Nay this I tell the of a suerty, before ỹ the cocke crowe twyse this night, thou shalt deny me thryse. Yet Peter not knowleaging his weakenes for all this, aunswered stoutly: yea yf I should dye with the, I will not denye the. And the other of the Apostles folowed the rashenes of Peter, who would haue denyed Christ also, yf they had been brought to a like streight as Peter was.

¶ Than came Jesus with them vnto a village, whiche is called Gethsemani, & sayed vnto the disciples: Sit ye here whyle I go and praye yonder, and he toke with hym Peter, and the two sonnes of zebedee, and began to wexe sorowfull and heuy. Than sayde Jesus vnto them: My soule is heuy, euẽ vnto the death. Tarry ye here, & watche with me. And he went a litle farther, and fell downe on his face, and prayed, saying: My father if it bee possible, let this cup passe from me,: Neuertheless not as I wyll, but as thou wylt. The texte.

Than Jesus knowing that the tyme drewe nere, that the laste storme should cum, he led aparte his eleuen disciples (for Judas was goen out from supper) into a village called Gethsemani. Here he commaunded eight of them to tary, whiche yet wer loth to depart from their mayster, whom they loued hartelye, but as yet with a worldly affeccion. Tary (q̃ he) in this place, whiles I go into my accustomed place, and praye there. For he durst not make them priuye of his conflicte, sith they wer yet but weake, least they should be discouraged, and taketh with hym but only thre, Peter, and the two sonnes of zebedee, that he might haue them to be witnesses of his extreme manly weakenes, whome he toke with hym into the mount to beholde his maiestie: and to teache with all, that as often as any greater storme of suche troubles, than mans strength can abyde, is at hande, that we vtterly distrusting our selues, commit vs wholy to the helpe of God. And the feare of deathe whan it cummeth vpon a mã, is more bitter than death it selfe. Therfore this horriblenes beganne than to cum vpon Jesus, and he felt great sorow and heuines of mynde. For he would not that his chosẽ frendes should be ignoraunt of the griefe of his mynde, that thei might playnely see that he was very man, troubled with affeccions both of body and mynde: my soule (q̃ he) is heuye euen vnto death. Tary here and watche with me. For this tyme requireth not slepe, but wakyng and earneste prayer. Therfore Jesus goyng forwarde a litle, from his three disciples, hangyng downe his heade, bowed his face to the yearth, and so prostrate, prayed vnto his father, saying: My father if it be possible take awaie this cup of death from me, for I feele the affecciõ of the body muche abhorring from death. Notwithstandyng let it be, not as I wyll, after the weakenes of the body, but as thou wilt to the health and saluacion of mankynde. Tary here and watche with me. My father if it be possible. &c.

The texte. ¶ And he came vnto his disciples, and founde them slepyng, and sayd vnto Peter: could ye not watche with me one houre? Watche and praye, that ye enter not into temptaciō. The spirite is ready, but the fleshe is weake.

When he had thus prayed, he returned vnto his disciples, and founde thē slepyng, and sayeth vnto Peter: Thou that diddest crake a litle before that thou wouldest dye with me, couldest thou not wake with me one houre? I wake and praye for you. Wake you with me, and praye to the father that ye fall not into temptacion and be ouercum. The victorye chaunceth not but vnto them that wake. Therfore we must wake: least the fleshe ouercum the spirite, and the spirite muste be susteyned with the helpe of God.

The texte. Agayne he wente the second tyme and prayed, saying: My father if this cup can not passe awaye from me, but that I drinke it, thy wyll be doen. And he came and found thē again slepyng. For theyr iyes were heuy. And he left them, & went agayne, & prayed the thyrde time, saying the same wordes. Than cummeth he to his disciples, & sayth vnto them: Slepe now and take your rest. Beholde the houre is at hande, & the sonne of man is betraied into the hādes of sinners: Arise, let vs be goyng. Behold he is at hande, that doeth betraye me.

So his disciples beyng raysed, Jesus went agayne and prayed agayne, with as many wordes vnto his father: My father, yf it be not possible that this cup shall passe from me, but that I shall drynke of it, thy wyll be done. Afterwarde he returned agayne vnto his disciples, and founde thē agayne slepyng. For theyr iyes were very heuy, by the reason of sorowe increasyng theyr slepe. Therfore leauing them, he went alone the thyrde tyme to praye for his disciples, for the weakenes of the fleshe ouercame thē. And he prayed likewyse the thirde tyme, to teache vs to praye continually and vehemently, as often as the storme of tēptacion is at hande. For than the Angels be present and geue strength to the spirite. Afterward he returned vnto his disciples, and rebuked them for their slepyng out of tyme, sith the time required great watching. For nowe (sayth he) the tempest is at hande whiche shall fynde you vnready, and therfore vnmete and ouermatched: now (q̄ he) slepe and take your rest. Lo the houre is cum, that the innocent sonne of man shall be deliuered into the handes of the wicked. Therfore arise, let vs go meete the hurte and displeasure that cummeth agaynst vs. Beholde he is at hande whiche betrayeth me.

The texte. ¶ While he yet spake: lo, Judas one of the numbre of the twelue, came, and with him a great multitude with swerdes and staues, sente from the chiefe priestes and elders of the people. But he that betrayed him, gaue them a token, saying: Whomsoeuer I kisse, the same is he, laye handes on hym. And furthwith he cummeth to Jesus, saying: Hayle master, and kyssed hym. And Jesus sayde vnto hym: Frende, wherfore art thou cum? Than came they and layde handes on Jesu.

Jesus had not ended this communicacion, but lo, Judas Iscariote one of the numbre of the twelue came, folowyng Jesus his captayne a litle before, and now become ouer a wicked cumpany a more wicked captayne. For a great cumpanye of souldiers folowed him with sweardes and clubbes, whome the chiefe of the priestes, and the seniours of the people, had sent for this intente, ꝧ Jesus myghte be taken without tumulte of the people. For although they had purposed to differ this matter vnto another tyme, yet hauyng oportunitie of the traytour, they chaunged theyr myndes. And therfore Judas chose both the night, and the place, in the whiche Jesus was wonte with a fewe to praye. Finally least they should fayle of the person, the traytoure taught them by what token they should knowe Jesus: whomsoeuer (quod he) I shal kisse, he it is: laye handes vpon hym. Therefore Judas Iscariote wente before

and

and went vnto Jesus as though he would salute him, saying: Hayle Rabbi, and therwith kissed him, whiche in tymes past was vsed in salutacions, because of honour and duty. Now Jesus to geue a perfect example of mekenes in euery place to his disciples, dyd not repell the wicked disciple from kissing, nor dyd rebuke hym for his madnes, but with gentle speaking touched his conscience, saying: Frende, for what cause art thou cum? For he came with a kysse after such sorte as though he would haue tolde him sum newes. At this token the multitude came running, and layed handes vpon Jesus, and helde him fast. The disciples myndes were sore amased at this russlyng, whom Jesus suffered to fall into this affeccion, because he woulde vtterlye plucke out of theyr myndes, all gredy desyre to reuenge and to defende themselues.

¶ And beholde, one of them whiche was with Jesus stretched out his hande, and drewe out his swerde, and stroke a seruaunt of the high priestes, and smote of his eare. Than sayed Jesus vnto him: put vp thy swerde in his sheath. For all they that take the swerde shall perish with the swerde. Thinke ye not that I can pray to my father, and he shal geue me more then twelue legions of angels? Howe than shall the scriptures be fulfilled. For thus must it be. The texte.

And Peter, eyther because he was more feruente euerye where than the other, or elles because he had made stoute promyses of hymselfe before, leaste he shoulde seme not to doe for his maister, plucked out his swerde, and strake Malcus the seruaunte of Cayphas, and cut of his ryght eare, Jesus so ordering the stroke, that both it was a light wounde, and whatsoeuer the hurt was, he healed it, and restored the eare agayne. But Peter erred by the reason of a certayne good loue towarde the Lorde, and this errour he toke in maner of the wordes of Jesus not well perceyued. For he commaunded them to sell theyr coate and to bye swerdes: and whan they aunswered, there were two swerdes, he sayed: it is sufficient. But they thinkyng that he spake of a swerde of yron, whereas Jesus ment a spirituall swerde, after supper they toke furth their swerdes with them readye to defende theyr Lorde, yf the matter had so requyred, or yf he had commaunded. Therfore to plucke this affeccion vtterly out of the myndes of all his disciples, he dyd chyde Peter sharply, saying: put vp thy swerde into his place. They that do stryke with the swerde, perishe with the swerde, the recõpence of vengeaunce turning backe vpon theyr owne heade. We haue no nede of this fence, whiche do get the victory better by suffering than by killing. Or els thincke you that I could lacke helpe if it pleased me to haue this defence? Coulde not I make suite vnto my father, and coulde not he sende to helpe me in the stede of twelue disciples, twelue legions of angels? But thus it is thought good to my father, thus it was spoken before of the Prophetes. And none of these thinges is doen by chaunce or fortune.

¶ In that same houre. Jesus sayed to the multitude: ye be cum out as it wer to a thefe with swerdes & clubbes for to take me. I sate daylye with you teachyng in the temple, & ye toke me not. But all this is doen that the scriptures of the Prophetes might be fulfilled. Than all the disciples forsoke him and fled. And they toke Jesus and led him to Cayphas the high priest, where the Scribes and elders wer assembled. And Peter folowed him a far of vnto the high priestes court, and went in, and sate with the seruauntes to see the ende. The texte.

Than Jesus turning to the multitude, sayed: nowe weponed with swerdes and clubbes, ye cum furth to take me. But whã I sate dayly emong you teachyng in the temple, and healing the sicke and diseased, ye layed no handes vpon me. Nowe in the dead night, ye seke me out being quyet and still in a secrete

place. But all these thinges be doen not by your violence, but by the ordinaũce of goddes councell, wherof the scriptures of the Prophetes hath prophecied long before. The disciples hearing this, and seing that there was no hope, forasmuch as Jesus offred him vnto death, they left their master and ran away. But the ministers nothing mitigate with remembraunce of the doctrine and benefite of Jesus, ledde him awaye lyke a prisoner, to the house of Cayphas the chiefe of the priestes, whither the Scribes and seniours dyd resorte. But Peter alone (for the other disciples beyng afrayed, were fledde euery man his waye) although his skirmishe came not well to passe, yet he coulde not leaue of vtterly the care of his maister, whom he loued hartely: and yet agayn he durst not be present with him, notwithstandyng he folowed as it might be a farre of, & at length, in the darke as vnknowen, he entred into the court of Caiphas. Finally entring in he sate among the ministers warming him at the coles, that wheras he coulde not defende Jesus, yet at the lest he might see what shoulde be the ende of the iudgement. For as yet Peter had sum hope in his mynde.

Thā all the disciples. &c.

texte.

¶ The chiefe priestes and elders, and al the counsell, sought false witnesse against Jesus, for to put him to death, but founde none: yea whan manye false witnesses came, yet they founde none. At laste came two false witnesses, & sayed: he sayed, I am able to destroy the temple of God, and builde it agayne in three dayes. And the chiefe prieste arose and sayed vnto him. Answerest thou nothing? why do these beare witnes against thee? But Jesus helde his peace. And the chiefe priest answered and sayed vnto him: I charge the by the liuyng God, that thou tell vs whether thou be Christ the sonne of God. Jesus sayeth vnto him. Thou hast sayed: Neuerthelesse I saye vnto you: hereafter ye shall see the sonne of man sitting on the righthande of power, and cummyng in the cloudes of the skye.

Further the chiefe priestes and the whole counsell, to make sum apperaũce of a lawfull and iust iudgement, went about to suborne & set furth false witnesses against Jesus, whose innocẽcie was so great, that it was very harde so to lie of him, that the lie might haue any colour of truth. And after that many false witnesses came furth, but of suche sorte that their testimonies & sayinges wer so ill framed together, that they confounded themselfes, in so muche that they wer not thought meete, neither of those iudges, neither of that cumpany. At length cummeth furth two false witnesses, whiche sayed: He sayed, I can destroy the temple of God, & after three dayes make it vp. They toke occasion of this lie by the woordes of Christe, who sayed: looce this temple, & in three dayes I will rayse it vp, meanyng therby that he shoulde be slayne of them, but within thre daies he should lyue againe. The witnesses to make the thing more odious, did depraue and myssetake these wordes which they vnderstode not. For he sayed not, I can distroy, but looce ye: and he sayed not I will builde agayne, but I will rayse vp, applying it to his body whiche should be slayne, and lyue agayne. Therfore at this testimony because it semed to be of summe weyght, and no nother was founde more meete and conuenient, the chiefe of the priestes roose vp, and counterfeyting the person of a iust iudge, as though he would geue Jesus libertie to defende himselfe, sayed: Doest thou make no answere to these testimonies whiche be brought against thee? But Jesus held his peace, knowing that whatsoeuer he saied, should be reproued & mistaken. Than the chiefe of the priestes desiring to wrest out sumwhat, wherby Jesꝰ might be condemned (for nowe his madnes was such that all tarrying semed to long) sayeth vnto him: I coniure the by ẏ liuyng God, tell vs whether thou be Christ the sonne of God. This was a craftie questiõ of the wicked bisshop.

chiefe [pries]tes & elders.

If he

If he had denied that he was the sonne of God he would haue cried out, why than takest thou vpon the, the thyng that thou art not? If he had affirmed it, he would haue falsly accused him for blasphemy. If he had holde his peace beyng required and adiured, he shoulde seme to dispyse God, and the autoritie of the highe priest. And what was he that dyd adiure him? A wicked bishop, whiche had bought of Herode for money the annuall honor, and he which did assault the sonne of God, adiured him, by God. Yet Jesus as it wer showyng a reuerence to the honour that he did beare, beyng demaunded whether he was Christ the sonne of God, answered: Thou hast spoken: so confessyng himselfe to be that he was, that yet he auoyded the faulte of arrogancie. And he added a thing whiche ought to haue reuoked the wicked bishop from his purposed wickednes: yet (quod he) this I say vnto you, hereafter ye shall see the sonne of man sitting on the ryght hande of the power of God, and cummyng with maiestie in the cloudes of heauen. He gaue to vnderstande, that he beyng than lowe and condemned of the wicked, should once cum with the power of God to be iudge ouer all the worlde.

Jesus saieth vnto him, thou hast sayed.

¶ Than the high priest rent his clothes, saying: He hath spoken blasphemye, what nede ye of any mo witnesses? Lo, now ye haue heard his blasphemy, what thinke ye? They answered and sayed: He is worthy to dye. Than dyd they spit in his face, and buffeted him with theyr fystes. And other smote him on the face with the palme of theyr handes, saying: Tell vs Christe, who is he that smote thee?

The texte.

The chiefe priest beyng the more prouoked with this saying, to thintente that thorough the conterfeyted zeale of religion he myght make the crime of Christe the more sore, he rent his garmentes, and sayed: he speaketh blasphemously. He doth vsurpe and take vpon him diuine honoure, wheras he is but man. What nedeth there any more witnesses? Beholde nowe ye haue hearde manifest blasphemie. What thinke ye? They answered: he hath deserued death. Than they began to handle him cruelly with mockes and skornes, as though he had been lawfullye condemned, whiche also Jesus suffered moste mekely, to geue vnto his a perfect example of pacience. They dyd spette in his face, and coueryng his face, they gaue him buffettes and blowes. Agayne, sum strake hym on the face with their handes, saying: prophecie and tell vs Christ, who is it that stryketh the? With these skornes and rebukes they cast him in the teeth, because he woulde be taken for Messias, and because he was honoured of the people, by the name of a Prophet.

Lo, now ye haue heard his blasphemye. &c.

¶ Peter sate without in the courte, and a damsell came vnto him, saying: Thou also wast with Jesus of Galile, but he denied it before thẽ all, saying: I wot not what thou sayest. Whan he was gone into the porche, another wenche sawe him, and sayed vnto them that were there. This felow also was with Jesus of Nazareth. And he denied it againe with an othe, saying: I dyd not know the man. A while after came they that stode by, and sayd vnto Peter: Surely thou art one of them, for thy speche doth bewraye the. Than he begã to curse and sweare, that he knewe not the manne, and immediatly the cocke crewe. And Peter remembred the saying of Jesus, whiche he spake vnto him: before the cocke crowe, thou shalt deny me thryse, and he went out, and wept bitterly.

The texte.

In the meane season Peter sate without in the courte, beholdyng a far of the heuie syght, and lokyng for the ende of the matter, for he durst not cum nere, lest he should be knowen of the ministers. And a certayne wenche came vnto him, whiche partely knewe him and sayed: Thou also wast one of the

folowers of this Galilean. Here Peter being amased at the wenches worde, and forgetting that stout worde that he spake to Christ: (and yf I should dye with the, I will not deny the:) denied his lorde before thē all, saying: I cānot tell what thou sayest. And furthwith the cocke did crow. And as he prepared to go out, euen in the dore another wenche spied hym, whiche vttering hym to the ministers standing by, sayeth: This man also was with Iesus of Nazareth. And agayne he denied it, swering that he knew not the manne. And a litle after certayne of them that stoode by, knowing Peter, sayed: Truly thou arte one of this numbre. For not onely thy face, but also thy speche doth vtter the to be a Galilean. Than Peter beyng more afrayed, began not onely to absiure and forsake Iesus, but also to execrate and ban himselfe, yf euer he knew the manne. And furthwith the cocke crowed agayne. After these, Iesus dyd beholde him, and speaking (as it wer) vnto him with his iyes, monished him. Than at length Peter cumming to himself, remembred that Iesus tolde him before, when he craked of his boldnes and valiantnes: before the cocke crow twise thou shalt denye me thryse. But because he sinned thorough the weakenes of man, beyng amased with feare, and not of purposed malice, he deserued mercy. Christe suffered this in his chosen apostle, that no man, offende he neuer so sore, should dispaire of pardon so that he repente, and washe the spot of his mynde with teares. For Peter whiche was as it were besyde himselfe, at the loke of Iesus, by and by came to himselfe agayne and repented, and goyng furth wepte bitterly.

The .xxvii. Chapiter.

The texte. ¶ Whan the mornyng was cum, all the chiefe priestes, and elders of the people helde a counsell against Iesus to put him to death. And brought hym bounde, and deliuered hym to Pontius Pilate the debitie.



Therfore that night was throughly watched of the heades of religion, with these wicked & cruell deedes. And when day drew nere, againe the chiefe priestes and the seniours of the people went to counsell agaynst Iesus, to put him to death. Therfore they deliuered him bounde vnto Pontius Pilate president, to take punishment of the condempned man. Here Judas ẏ betrayed him, seyng that he was now condempned, and that they went to extremities, moued with repentaunce, brought againe the thirtie pieces of siluer to the heades of the priestes and the seniours of the people, saying: I haue sinned because I haue betrayed the innocent bloud. Truely this mannes confession shoulde haue moued the princes myndes. He confesseth that it was doen by the infection of auarice, and he confesseth that he hath betrayed an innocent. But they vtterly ragyng, and thirstyng after nothing elles but innocente bloud, answered: what is that to vs, whether thou hast betrayed an yll doer or an innocent? Loke thou to that.

¶ Than Judas which had betrayed him, seyng that he was condemned, repented him selfe, and brought agayn the thirty plates of siluer to the chiefe priestes & elders saying: I haue sinned, betraying the innocent bloud, but they sayde: what is that to vs? See thou to that, and he cast downe the siluer plates in the temple, and departed and hong himselfe. The texte.

Judas now repenting of his gayne, desired to breake of his bargayne, but theyr crueltie coulde by no meanes be mittigated. Judas therfore casting the pieces of siluer at their feete, departed away: heapyng & increasing his wicked dede wt a more wicked dede. He knowleged ye greatenes of his sinne, but he knowleged not the greatnes of goddes mercy. Peter wepte bitterly, and obtayned mercy. Judas wepte also but with a desperate mynde, rather thā a cōuerted minde, and therfore he went asyde, and hanged himself, and burst in the middes, and his bowelles fell out.

¶ And the chiefe priestes toke the pieces of siluer, and sayd: It is not lawfull to put them into corbon, because it is the price of bloud. And they toke counsell, and bought with thē a potters felde to bury straungers in. Wherfore the fielde is called the fielde of bloud vnto this day. Than was fulfilled that whiche was spoken by the Prophete Hieremy, saying. They toke thirtie siluer pieces the price of him that was valued, whome they bought of ye children of Israell, and gaue theym for the potters fielde as the lorde appoynted me. The texte.

After this the heades of the priestes went to counsell againe, and that theyr crueltie might be the better knowen to all menne, they did nothing without a common counsell. They consulte to what vse the thirty pieces of siluer should go, which Judas had caste at theyr feete. And being men of aukeward religion, hauing no religion nor feare in killing of an innocent, who had done so muche for them: It is not lawful (quod they) to put this money in to Corbon that is emong the giftes of the temple, whiche they would haue estemed and regarded religiousely. For it is the price of bloude. But the holines of the temple must not be poluted with bloud. And in ye meane season they disclose theyr vngraciouse conscience, confessing him to be innocent, whose betraymente they had bought. Therfore because that they all shoulde be partakers of the sinne, they counselled together, and with that money they bought a ground of a certayne potter for godly vses, ye straungers might be buried there, as though they woulde haue recompensed the sinfull deede that they had in hande, with this good deede. And yet by this meanes they prouided very ill for theyr good name. For they coulde not by any other meanes, more blase abrode theyr wickednes. For the thing is cum to suche a common saying, that at this daye that grounde is called of the Sirians, Acheldema, that is to say the ground of bloud. Neyther was this thing doen by chaunce, for Hieremy prophecied that it should cum to passe: & they toke thirtie pieces of siluer the pryce of him that was prised, whome they bought of the children of Israell, and they gaue theym for the ground of a potter, as the lorde appoynted me.

¶ Jesus stode before the debitie, and the debitie asked hym, saying: Art thou the king of Jewes? Jesus sayeth vnto him. Thou sayest. And whan he was accused of the chiefe priestes and elders he answered nothing. Than sayed Pilate vnto him. hearest thou not how many witnesses they laye against thee? And he answered him to neuer a worde, insomuche that the debitie maruayled greatly. The texte.

Therfore whan Jesus stode before the president as giltie, they accused him

busily

busily of many thinges, spekyng nothing in the meane season of blasphemy, of the religion of the temple defiled and broken, and of the cummyng of the sõne of man, with the which thinges they knew that Pilate, passing litle of suche supersticion, would be litle moued: They ley in other fayned fautes whiche might stirre the presidentes minde against Jesus, saying: we haue founde this man goyng a bout to subuert our nacion, ⁊ forbidding tributes to be geuen vnto Ceasar, and saying that he is Christ the kyng. Pilate hearyng mencion of the king, bycause this semed to touche Ceasar, demaũded of Jesus: Art thou the king of Jewes? Jesus least he should seme proude yf he should make no aunswere, sayeth: Thou saiest: not vtterly denying that he was king, but yet adding ẏ his kingdome is spirituall, ⁊ not worldlye, that it pertayneth nothyng to Ceasar or Herode. Agayne whan his accusers called vpon the matter, Pilate desiring to get out of him, wherby he might be deliuered: Hearest thou not (ꝙ he) howe sore faultes they laye against the? But vnto these Jesus answered vtterly nothing, insomuche as the president maruelled greatly, that an innocent man in daunger of death, did kepe silence with so great mekenes. Pilate perceyuing by the countenaunce and behauiour of Jesus, that he was far from suspicion of desiring of the kingdome, sayeth vnto the heades of the priestes and theyr folowers: J fynde no deadly offence in this man. But they were the more hot and vehement, saying: he is a sediciouse man, he hath styrred the people with his doctrine, walking ouer al Jewry, beginning from Galile vnto this place. Pilate perceyuing that Jesus was innocent, but that the priestes and the Scribes went about that theyr purpose of enuy and malice, and therfore seking occasion to deliuer Jesus, or at the leaste to send him from the courte: whan he heard the name of Galile, he asked him what countrey manne he was: and when he knewe that he came out of the coastes of Galile, where Herode had rule and imperie, he sente him againe vnto Herode, who than as it happened, was at Hierusalem. Truly Herode seeing Jesus, was very glad. For of long time he desired to see Jesus, because the fame went that he did wonderfull thinges. Therfore he hoped well that he woulde worke sum miracle before him also. And whan Herode asked him questions of manye thinges, Jesus aunswered him nothing, who came not for this purpose to delight the curiositie of princes, but to see and prouide for the helth of men. And wheras he was accused before him for many causes, and answered nothing, Herode contemned him, with his gard: and putting vpõ him a white garment in skorne, sent him agayne to Pilate. And by this occasion Pilate and Herode wer made frendes, wheras before they were at stryfe. Therfore Pilate calling together the heades of the priestes, the magistrates, and the people, protested that he had founde none offences in Jesus which they obiected against him: and that Herode also had sente him awaye as innocent, whiche he woulde not haue doen, yf he had iudged him in daunger of a capitall crime. And to pacifie the enuy of the Jewes: J will refourme him (ꝙ he) and let him go.

Jes° stode before ẏ debitie. &c.

The texte.

At that feaste, the debitie was wont to deliuer vnto the people a prisoner, whome they woulde desire. He had than a notable prisoner, called Barrabas. Therfore whan they wer gathered together, Pilate sayed: Whether will ye that J geue loose vnto you Barrabas or Jesus, which is called Christe? For he knew that for enuy, they had deliuered him.

And whan he could nothing preuayle by these wordes, he seketh another occasion to deliuer Jesus. There was a custome emong the Jewes that vpon that holy day, for religions sake the president should set at libertie sum one of them which wer kept in holde. He had fast in holde at that tyme a certayne notable and famous thefe, named Barrabas, whiche name he knewe was hated of the people. Therfore calling the Jewes vnto him, he asked them whether they woulde haue geuen them, and pardoned, Barrabas or Jesus: hoping that in comparison of so famouse, and so strong, and violent a thefe, they would rather deliuer Jesus.

¶ Whan he was set downe to geue iudgement, his wyfe sent vnto him, saying: Haue thou nothing to do with that iust man. For I haue suffered manye thinges this daye in my slepe, because of him. And the chiefe priestes and elders perswaded the people, that they shoulde aske Barrabas and destroye Jesus. The president sayed, and aunswered vnto them: which of the two will ye that I let loose vnto you? They sayd Barrabas. Pilate sayed vnto them: what shal I do than with Jesus whiche is called Christe? They all sayed vnto him: Let him be crucifyed. The president sayed, what euill hath he done? But they cryed the more, saying: Let him be crucified. The texte.

But the president sitting agayne in iudgement, his wyfe sendeth vnto him one that shoulde saye to him in her name, that he shoulde not contaminate himselfe with the bloude of the innocent, saying that she was vexed that nyght with horrible visions for Jesus sake. And this chaunced not without cause, but by the ordinaũce of god, that there should yet be sum of whom Jesus should haue testimony of his innocẽcy. For that was very expedient for al men to knowe that his death was freely bestowed to redeme vs. And wheras the people wer in doubt, whether of both they might desire to be geuen vnto them, it came to passe by the counsell of the priestes and the seniours, that they asked Barrabas, that Jesus in his place might be killed. Suche is the iudgement, and this is the kindnes of the people: this is the counterfeyted religion of the priestes, and the elders. It was a matter of religion to them to enter into the court of Pilate that they might eate theyr pascall Lambe beyng pure and cleane, and it was no matter of religion with suche raging madnes to put him to death, whiche was innocent, and throughly tryed with so many vertues and benefites towarde them. Pilate therfore proposed vnto them agayne whither they woulde haue Barrabas or Jesus set at libertie. They cryed vnto him: Barrabas. Pilate agayne sayed: Than what shall I do with Jesus which is called Christ? trusting that they would be content with sum more gentle punishement. But they cryed with a greate consente of voyces, let him be crucifyed. This kinde of punishemente was bothe cruell and verye slaunderous, and shamefull. Again (qd Pilate) shall I crucifie an innocent? what hath he deserued? I find nothing in him worthy death: Therfore I will chastice him, and let him go. With these wordes the madnes of the people was more stirred, crying out: vp with him, vp with him, crucify the man.

¶ Whan Pilate sawe that he coulde preuayle nothing, but that more busines was made, he toke water and washed his handes before the people, saying: I am innocent of the bloud of this iust person, see you to it. And all the people aunswered and sayde: His bloud be vpon vs, and our children. Than let he Barrabas loose vnto theym, and scourged Jesus and deliuered him to be crucified. The texte.

Pilate perceyuing that prouing all wayes and meanes he preuayled nothing, but that the tumulte of the people was styred vp more, he assoyled Jesus before that he condemned him. For in the presence of the people he toke water and washed his handes, saying: I am innocent from the bloude of this iust manne, ye be the authors of his death, and not I: the vengeaunce of the innocent bloud shall light vpon your head. Yet the vnhappy Jewes wer not feared with this saying, but the whole people cryed out al together. Let his bloud light vpon vs, and vpon our children. They wished destruccion to theym and to theyr successours. But Christe more gentill towarde theym, than they were themselues, hath repelled none from pardone and forgeuenes, so that they do repent. For many afterwardes did worship the Crosse of Christe, whiche than cryed in the multitude vp with him, vp with him, crucify him. Therfore Pilate ouercum with theyr stiffe madnes, gaue vnto them Barrabas the author of sedicion, and a murderer, and condempned by all mennes iudgementes, yea, before iudgement. But after ye maner of Rome, whan Jesus was scourged, he deliuered him to be crucifyed.

The texte. ¶ Than the souldiers of the president toke Jesus in the common hall, & gathered to him all the company. And they stripped him, and put on him a purple robe, & platted a crowne of thornes, and put it on his head, & a rede in his right hande, and bowed the knee before him, and mocked him, saying: All hayle the king of Jewes. And whan they had spit on him they toke the rede, and smote him on the head. And after they had mocked him, they toke of agayn the robe, and put on him his owne garmentes, and toke him away to crucifie him.

Than the souldiers of the presidente, after that they had receyued Jesus in the court, gathered the whole garde about him, cruelly to take theyr pleasure by mocking of the innocent, partely folowing theyr own naughty disposicion, partely prouoked by the Jewes. And because they hearde, that he made himself king of the Jewes, they in maner hitting him in the teeth, because being such an abiect he would proudely clyme vp to a kingdom, they spoyled him of his owne garmentes, and put vpon him a purple garment, that is to say a kingly robe. After that in the stede of a diademe, they set a crowne vpon his head made of thornes. In the stede of a scepter they gaue him a rede in his right hande. And nowe as saluting theyr newe king, they knele downe before him and mocke him, saying: Hayle king of Jewes. Nor being content with these dispites, they spit vpon him, and stryke his heade crowned with thornes with the rede that they gaue him in stede of a mace. And whan they omitted no maner of dispite, he suffered all thinges with great mekenes, to showe vnto his, a perfect example of pacience. Therfore after that the souldiers had satisfied the mindes & the iyes of the cumpanie with all kindes of mockes and scornes, they plucke of his robe agayne, and put on his owne apparell, that he mighte be the better knowen of all men.

The texte. And as they came out, they founde a man of Cyren named Symon, him they compelled to beare his Crosse. And they came to the place, whiche is called Golgatha, that is to saye, a place of dead mennes sculles: and gaue him vineger to drinke mingled with gall. And whan he had tasted therof, he would not drinke.

Than they bring furth Jesus out of the court, bearing his crosse. And as they went, they found one Symon a Cyrenian, whom they forced to beare the crosse of Jesus, & they came into the place where he should be crucified, which of the Syreans is called Golgatha, that is, the place of Caluery, because it was horrible with bones and sculles of them that wer put to death.

here that no part of his body shoulde be fre from tormenting, or that no mocking or scorning should be let passe, they offred him a cup of drinke tempered with vineger and gall, that it might be fulfilled whiche is written in the prophecie: They gaue me gall to eate, and in my thirste they gaue me vineger to drinke. And whan Jesus had tasted, he woulde not drinke.

Whan they had crucified him, they parted his garmentes, and cast lottes, that it might be fulfilled whiche was spoken by the prophet: They deuided my garmentes emong them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written. This is Jesus the king of the Jewes. Than were there crucified with him two theues, one on the right hand, and another on the lefte. The texte.

But after that they had crucified him, they deuided emong them the garmentes of Jesus. As for his coate whiche was so wouen that it coulde not be ripped, they cast lottes: that the saying of the Prophet might be fulfilled. They deuided my garmentes emong them, and vpon my coate they caste lottes. And sitting by the crosse they kept him, that no man should take him awaye. Also a title in mockage was set vpon the crosse: This is Jesus the king of Jewes. The which notwithstanding was more honorable than the Jewes could suffer. For they were in hand with Pilate that this title might be corrected, and it shoulde not be put, king of Jewes, but he made himselfe king of Jewes. And in thys thing onely they suffered Pilate to haue the higher hand. Also this was procured of the Jewes, that two theues should be crucified with him, so that Jesus being in the middest, shoulde haue one on the right hande, and another on the left hand: that he might be taken of all men, both vayne himself, and a deceiuer, and lyke vnto them with whom he was matched.

¶ They that passed by, reuiled him, wagging theyr heades, and saying. Thou that destroyedst the temple of God, and buyldest it in thre dayes, saue thy selfe. If thou art the sonne of god, cum downe from the crosse. Lykewise also the high priestes and the Scribes, and elders mocked him, saying: He saued other, himselfe he cannot saue. If he be the king of Israell, let him cum downe now from the crosse, and we will beleue him. He trusted in god, let him deliuer him nowe, yf he will haue him. For he sayed I am the sonne of God. The theues also whiche wer crucified with him, cast the same in his teeth. The texte.

The crueltie of the Jewes was not yet saciate and filled with these so great mischeues. They scorne and reuile him being crucified, and passing by, they rayled on him, & shaking theyr heades, they mocked him, saying: fie on thee, art thou he that hurlest downe the temple of God, & in thre dayes makest it vp againe? Thou didest promise health to others, now saue thy selfe. Thou didst boaste the to be the sonne of God, now than cum down from the crosse. Likewise also the heades of the priestes, with the Scribes & the seniours of the people mocked him & reuiled him: he gaue health vnto others, nowe he cānot preserue himselfe. If he be the king of Israell, as he would appere let him declare now what he can do, let him cum down from the crosse, and we will beleue him. He trusted in god, whō he craked to be his father, if he loue him, let him now deliuer him. And that of euery side the most innocent Jesus might be arayed with reuilinges, the theues also felowes with him in punishement, in like maner rebuked him. The whiche all Jesus suffered with stiffe and strong pacience, to bring to passe & offer for al mē that healthfull sacrifice. He kept still the diuine power, and set furth the whole nature humaine, to all maner of paynes and tormētes. And he did not requite or reuenge so cruell reuiling bestowed vpon him, as he was dying, being more

bitter then the crosse it selfe, insomuche that he prayed vnto his father, for the souldiers and the Jewes that skorned him: and one of the theues repenting himselfe, he receyued into his paradise.

The texte. From the. vi. houre was there darkenes ouer all the land, vntill the. ix. houre. And about the. ix. houre Jesus cryed with a loude voyce, saying: Hely, Hely, Lamazabathani, that is to saye: my god, my god, why hast thou forsaken me? Sum of them that stode there when they hearde that, sayed: This man calleth for Helias. And furthwith one of them ranne, & toke a sponge, and whā he had filled it full of vineger, he put it on a rede, and gaue it him to drinke. But other saide: let be, let vs see whether Helias will cum, and deliuer him. Jesus, when he had cried againe with a loude voyce, yelded vp the ghost.

The very Sunne felt the punishement of the innocent, and could not abide to beholde so wicked a dede. He couered his face with a blacke cloude, and all that countreye was couered with darkenes, from sixe of the clocke, vntill nine. And yet in the meane season, the darkenesse of the Jewes hartes coulde not be shaken of. Further about nine of the clocke, Jesus cryed with a great voyce saying this sentence out of the psalme. Hely, Hely, Lamazabathani, my God, my God, why hast thou forsaken me? And certayne that stode by, and hearing afarre of, Hely, and supposing that he had called to Hely for helpe, sayd: This felowe calleth for Hely. Let vs see whether he will helpe him. Than Jesus to shewe that it was a true deathe whiche he suffered for all men, cryed: I am a thirste. For thirst is wont to folow vpon woundes and sheading of bloud, which oftentimes is a punishement more sore and paynfull than death. And one running to him, put vnto his mouth as he hanged, a sponge full of vineger, put vpon the top of a rede. Jesus thirsted sore for the health of men, but the Jewes offered him nothing but vineger and gall. Therfore he did forbeare from it when he had tasted, saying: It is consummate and finished, signifiyng that nothing was omitted which did pertayne to the maner of the sacrifice. And anone to declare that he left his life of his owne accorde, after that he had commended his spirite vnto the father, he cried with a loude voyce, & bowing down his head, died.

The texte. And behold the vayle of the temple did rent in two partes, from the top to the bottom, and the yearth quaked, the stones did rente, and graues did open, and manye bodies of saînctes whiche slept, arose and went out of the graues after his resurreccion, and came into the holy citie, and appered to many. Whan the Centurion, and they that were with him watching Jesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truely this was the sonne of god.

And furthwith all thinges did testifie the effectual death of the lord Jesus. For the vayle of the temple whiche deuided the holy place from the other part of the temple, of his own accorde, was cut in two partes, declaring that the shadowes of Moses lawe hereafter shoulde vanishe awaye at the bright light of the gospel. Furthermore the earth did quake, and the stones brake asundre, reprouing the Jewes for theyr inuincible hardnes of harte. The graues did open, and manye bodies of holy men whiche wer dead, did reuiue and liue agayne, and going out of the graues after the resurreccion of Christe, came into the holy citie of Jerusalem, and appered vnto many, beeing the preachers and folowers of the resurreccion of Jesus. Furthermore the Captayne and his seruauntes whiche were there to kepe Jesus, perceiuing the earthquake, the darkenes, the breaking of the stones & other wonders, were greatly afeard, saying: Truely this was the sonne of god.

¶ And many women were there, beholding a farre of; whiche folowed Jesus from Galile, ministring unto him, among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of the children of Zebedee. When the euen was cum, there cam a ryche man of Aramathia named Joseph, which also was Jesus disciple. He went unto Pilate, and begged the holy body of Jesus. Than Pilate commaunded the body to be deliuered. And whan Joseph had taken the body, he wrapped it in a clean cloth and put it in his new toumbe which he had hewen out of ẏ rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Mari sitting ouer against the Sepulchre. The texte.

There were also many women loking a farre of, upon the thinges that wer doen, whiche had folowed Jesus from Galile, ministring unto him necessaries, among whom there was Marie Magdalene, and Marie the mother of Jacob and Joseph and also the mother of the sonnes of zebedee, and diuers other with them. And when the night drewe nere, a certayne riche Captaine of Aramathia called Joseph, who also was the disciple of Jesus, wente unto the president, asking of him the body of Jesus. Pilate maruey-ling yf that he wer dead a man of lusty age, and not hauing his legges broken, as sone as he knew certainly of the captayne that he was dead, he commaunded the dead body to be geuen unto him.

He receiued it, and wrapped it in a cleane shete, and layed it in a new graue, the which he had grauen in an whole stone. And rolling a great stone to the dore of the graue, he departed awaye: And this was done by the prouidence of God, that they shoulde use no crueltie upon the dead karcas, or that no man shoulde digge up the graue and steale him awaye. And when the other were departed, Mari Magdalene and another woman continued there sitting ouer against the sepulchre, and marking the place wher they layed the body, that at conuenient time they might do the duetie of annoynting to it, and the lorde had stirred up theyr great diligence to this intent that the belefe of his resurreccion might be more certayne.

¶ The nexte daye that foloweth the Parasceue, the high priestes and Phariseis came together unto Pilate, saying: Sir we remembre that this deceiuer sayde while he was yet aliue, after thre dayes I will ryse againe, commaund therfore that the sepulchre be made sure untill the thirde daye, least his disciples cum and steale him away, and say unto the people he is risen from the dead. And the last errour shall be wurse than the first. Pilate said unto them: ye haue a watche, go your waye, make it as sure as ye can. And they wente and made the sepulchre sure with watche men, and sealed the stone. The texte.

But the day after the Parasceue, which is the day of preparacion, againe the heades of the priestes & the phariseis cum unto Pilate, confirming the truthe of the resurreccion, whiles they go about to let it, and they saye unto the president: Sir we remembre that this deceiuer being yet aliue, said that he would rise again after thre dayes. Therfore commaund the sepulchre to be kept unto the third day, least his disciples cum, and steale away his body, and perswade the people that he is risen again. Which if it cum to passe, we shall preuayle nothing, but the latter errour shalbe wurse than the first. Pylate sayeth unto them: ye haue a watche, go and kepe as ye knowe. But they whiles they go about to stoppe hym that would ryse agayne, they encrease the miracle, and the faythe of the resurreccion. They set kepers and made sure the sepulchre, they sealed the stone also, which did shut the mouth of the Sepulchre, leaste there might be any decept in the kepers also.

¶ The

The.xxviii.Chapter.

The texte. And vpon the euen of the Sabbothes which springeth in the first day of the Sabbothes Mary Magdalene and the other Marie came for to see the Sepulchre. And beholde there was a great earthquake. For the Aungell of the Lord came downe from heauen, and came and rolled downe the stone from the doore, and sat vpon it. And his countenaunce was like vnto the lightning, and his garment white as snow. And for feare of him, the kepers were astonied, and were made as dead men.



And when the euen of the firste Sabbothe daye was cum, after the ende of the which, was the morning of the daye folowyng, whiche was the firste daye of the weke next insuing, Mari Magdalene, and the other Mari, theyr swete spices prepared ouer night, wẽt agayne in the morning to the Sepulchre, to see what was doen, and to enbaulme the body of Jesus. And there was a great yearthquake. And whan the womẽ deuysed emong themselues, how they might remoue the stone from the doore of the graue (for it was to great to be remoued by the strength of women) behold the angell of the lord came downe from heauen, and remoued the stone from the doore of the graue, and than sat vpõ it. And the countenaunce of the aungell was like vnto the lightnyng, and his garmentes shining as white as snow. The kepers of the Sepulchre loking vpon him, were afrayed, and so amased that they laye astonied like dead mẽ.

The texte. And the aungell made aunswere vnto the women, and sayd: Feare ye not: For I knowe that ye seke Jesus which was crucified, he is not here, for he is risen as he saied. Cum see the place, where the Lord was layde. And go quickely, and tell his disciples that he is risen againe from death. And beholde he goeth before you into Galile, there ye shall see him. Lo I haue tolde you.

But the aungell comforted the women, saying: These men worthily be amased at the glory of the resurreccion, which do perseuer and continue still in theyr vnbelefe: But feare not ye, for I know that ye seke Jesus who was crucified. Now he hath left his sepulchre, and hath perfourmed that he promised to do. This is the morning of the third day. Therfore he is risen. Cũ and see the place, which being voyde of the body, hath yet a signe where the body laye: It hath also the apparell of the body, the linnen wherin he was wrapped. Let these thinges make you beleue, yf ye beleue not me. But spedely depart hence, and tell these thinges that ye haue sene to the other disciples, being sadde for the death of the lorde, that he is risen agayne. Whome if ye desyre to see, beholde, he will go before you into Galile, lyke as before his death he promised. There ye maye see him alyue, for whome ye mourned when he was dead. Lo I haue tolde you before.

The texte. And they departed quickely from the sepulchre with feare and great ioye, and did runne to bring his disciples worde. And as they went to tel his disciples, beholde, Jesus met thẽ saying: All hayle. And they came and helde his feete and wurshipped hym. Than Jesus sayd vnto them: be not afrayed: go and tel my brethren, that they go into Galile, and there they shall see me.

And whan they had loked in the voyde graue, which they had found shut, spedely thei returned, partely fearefull for the greatnes of the miracle, partly rauished with greate ioye, for the desire and hope to see theyr Lord alyue agayne, and they runne to communicate this ioye to the disciples of Jesus.

And

And as they wente, Jesus met them, that they myght tell the more certayne tydynges. And to encourage them beyng fearefull, he sayed: All hayle. They seeyng and knowyng the Lorde, wente unto him, and embracyng his feete, wurshypped hym. Agayne Jesus to take from them all feare that they myght the better perceyue the thinges that should be spoken, he sayeth: feare not, goe and tell my brethren the thynges that ye haue seen, and bid them go forwarde into Galile, there they shall see me.

¶ Whan they wer gone, beholde sum of the kepers came into the citie, and tolde the chief of the priestes all thynges that had happened: And they assembled together with ye elders and toke councell, and gaue muche money to the souldiers, saying: Saye ye that his disciples came in the night, and stole him awaye, whan ye were a slepe. And if this cum to the presidentes eares, we wil perswade hym, and saue you harmlesse. But they toke the money, & dyd as they wer taught: and this saying is noysed among ye Jewes untill this day. The texte.

And when they wer departed, to the intent the trueth of the resurreccion might be confirmed also by the testimonie of the aduersaries, certayne of the kepers, leuing the Sepulchre, went unto Jerusalem, and tolde the heades of the priestes, what thinges had been doen, howe the sepulchre being shut and sealed, the bodye was not founde. And how the aungell beyng of merueylous beautie, remoued the stone, and of the earthquake, and how they were amased for feare. And how they hearde the aungell talking with the women.
Whan the priestes hearde these thinges of the kepers, they went to councell agayne with the Seniours, for as muche as the thing was to manifest to bee doubted, they bye a lye of the kepers for money, lyke as before they bought the helpe of the traytour for money: but that they paye more for the labour of the lyers, than of the traytoure: kepe close (ꝙ they) the thynges that ye haue sene, but make a brute abrode, that his disciples came in the night & stale him away, when ye were a slepe. And if this inuencion and sleyght be brought unto your president, we will perswade him, and deliuer you from all daunger of this matter. Therfore the souldiers receyuing money, dyd as they were instructed, and this trieflyng and vayne sleyght was beleued of the people. For this rumour is bruted abrode unto this daye emong the unbeleuing Jewes.

¶ Than the eleuen disciples went awaye into Galile, into the mountayne where Jesus had appoynted them. And whan they sawe him, they wurshipped him. But sum doubted. And Jesus came and spake to them, saying: all power is geuen to me in heauen & yearth. The texte.

Nowe the eleuen disciples monished of the women, went forewarde into Galile, and went up upon the hyll whiche Jesus had appoynted them. There he shewed himselfe. They sawe and knewe him to bee their Lord, & honoured him, as now beyng on high and in heauen. Notwithstandyng sum yet doubted, untill they were made to beleue, with manye and very certeyne argumentes. Albeit their doubtyng was profitable for the certeyntie of our beleſe.
Therfore Jesus drawyng nere unto them, dyd not onely offer himselfe to bee seen and touched presently, but also spake unto them wt his knowen & accustomed voyce: declaring that by his death, he had obteyned a kingdom & authoritie both in heauen and in earth. In heauen, where euer he reigned wt the father: in earth where hereafter he should reigne, not by tyrannicall powers and aides, but thorough fayth of beleuers: and that he should dispose the office of this euangelicall kingdome unto his disciples, who shoulde folowe his steppes, committing unto them the office to preache the Ghospel, not onely to the

Jewes

Jewes, but also to all nacions: and also authoritie to baptyse, and by the holy ghoste, to forgeue sinnes to all menne, that will professe an euangelicall lyfe with a syncere harte: and to enstructe and frame them, not after the lawe of Moses, nor after the constitucions of the Phariseis, but after his preceptes, untill they wexed and grewe vp vnto the perfeccion of the wysedome of the ghospell. And that they should nothing distrust, for that he shoulde not be continually conuersaunt with them, he promiseth that theyr felowship shall neuer fayle, and that he will neuer forsake his, but be alwayes present with his in spirite and power vnto the laste ende of the worlde: All power (q he) is geuen me in heauen and earth. Ye haue sene me by the reason of the weakenes of the fleshe, hungry, thyrstye, weary, nedy, dispysed, taken, bounde, spetted vpon, cōdempned, beaten, crucified, couered with all kyndes of spytefulnes, and in maner deiecte vnder the lowest sorte of menne. Because I haue suffered all these thynges willingly and of myne owne accorde for the health of men: my father hath raysed me from death, and rewarded me with the glory of immortalitie, and hath lifted me vp to the felowship of his kyngdome, and hath submitted vnto my power and rule, all thynges that be in heauen and earth. Ye haue an authour whome ye ought not to distruste, ye haue a Lorde, of whom ye ought not to repent.

The texte. ¶ Go ye therfore and teache all nacions, baptyse them in the name of the father and the sonne, and the holye ghoste, teachyng them to kepe all thynges whatsoeuer I haue commaunded you.

Lyke as I dyed for the health of all men: so there is no nacion whiche belongeth not to my ryght. It shall be your parte to gette vnto me, as muche as lyeth in you, all kynde of men. But ye shall not get them by weapons or war, but by the same meanes that I got vnto me this right, by wholsom doctrine, by a lyfe worthy and meete for the ghospell, with free well doyng, with pacient suffering of illes. Go ye therfore as trusty Imbassadoures, & trustyng me your authour, teache firste the Jewes, than the nexte neighboures vnto them, afterwardes all the nacions of the whole worlde. Teache what they ought to beleue of me, and what they ought to trust of me. First to knowledge the heauenly father, the maker, the orderer, and the restorer of all thinges visible & inuisible. Whose power no man can resist because he is almighty, whose knowledge no manne doeth deceyue because he seeth all thynges: whose iudgement no man shall escape: From whom as from the fountayne cummeth all goodnes in the worlde. To whom is due all honoure, prayse, and thankes geuyng. They must knowledge also his sonne Jesus, by whom through his eternall and vnsearcheable counsell, he hath purposed to deliuer mankinde from tyranny of synne and death, and by the doctryne of the ghospell, to open the waye vnto euerlastyng felicitie. Who for this cause by his will, came downe into the earth, and was borne very manne, of the virgin Marie, and beeyng man long conuersaunt emong menne, taught the heauenly philosophy, whiche only maketh menne blessed.

And beyng an innocent, was afflicted and punished for the sinnes of the whole world, and put to death vpon the crosse. And layed in his graue, the thyrd day he rose agayne accordyng to the prophecies of the Prophetes. After that beyng conuersaunt manye dayes with his disciples, and the trueth of his resurreccion declared by sure argumentes, he went vp agayne into heauen, where

as partaker of the kyngdome and glory of his father, he sytteth on the ryght hande of his father almightie. Once he shall cum agayne into the worlde, not lowe and abiecte as before, but with the diuine maiestie: not a sauiour, but a iudge, both of those whom that daye he shall fynde alyue, and of those whom nowe beeyng dead, the trumpe of the ghospell shall sodainly call agayn to life: that by his ineuitable iudgement, euerye man may receyue rewarde worthy and meete for his doinges. They must knowledge also the holy ghost, whom I haue nowe partely geuen vnto you, and will geue more plentiouslye, after that I cum into heauen, whose secrete inspiracion shal coumforte, teache and strengthen the myndes of them that trust in me: & being powred into the hartes of all men, shall glue and confeder them together with mutuall charitie, as many as professe hartely the fayth of the ghospell, of what nacion so euer they cum of. And yf a man doth sinne any thing through the weakenes of mā, he shall obteyne forgeuenes of his sinnes, so that he doth not seuer himself frō the league & felowship of the holy cūpanie. And whosoeuer ioyneth himselfe vnto this league, all the sinnes of his former life shalbe forgeuen him frelye. Fynally least any man should thynke the rewardes of good deedes to be desired in this lyfe, or shoulde goe a bout vengeaunce againste ill doers, let theim knowe that this hereafter shall cumme to passe in theim whiche ye se doen in me. The deade shall lyue agayne, and euery soule shall be restored to her owne bodye. The whiche as sone as it shall be doen, whosoeuer shall belong to this holy felowship, and sticke constantly vnto me, shalbe translated with me vnto euerlasting lyfe, to be partakers of felicitie, whiche wer felowes & partakers of afflictions . After that ye haue taught these thynges yf they beleue the thynges that ye haue taught, yf they repent them of theyr former lyfe, yf they be ready to embrace the doctrine of the ghospell, then dippe them in water, in the name of the father, the sonne, and the holy ghost. that by this holy signe, they may trust thēselfes to be deliuered from the filthynesse of al theyr sinnes, frely through the benefite of my death, and nowe to be chosen to the numbre of the children of God . Let no manne bee circumcised, let not manne be baptised in the name of Moyses, or of any manne. Let them all knowe, to whome they be bounde for theyr health, vpon whom they ought wholy to hang. Let them not be burdened with the ceremonies of Moyses, or of manne. Lette this token be sufficient for all menne that cumme to the profession of the ghospell, whiche is easye to bee had in euery place. But least any manne might thynke it sufficient to saluacion, once to be baptysed, and to professe the fayth of the ghospell, they must be taught agayne by what meanes they may kepe theyr innocencie, by what meanes they maye goe forwarde to perfeccion of the euangelicall godlines: I haue omitted nothyng whiche may make to the obteinyng of euerlastyng health. And that heauenly spirite whiche ye shall receyue, will not suffer you to forget that whiche ye haue learned of me. Therfore whatsoeuer I haue commaunded you, deliuer ye the same to be kept of them. I haue not prescribed vnto you the ceremonies of Moyses law, whiche lyke shadowes muste now vanishe away at the light of ẏ euangelicall trueth, I haue not prescribed vnto you pharisaical constitucions, but those thynges, whiche onely bringeth true innocencie and godlines, and whiche onely maye make you derely beloued of God, and truely happy.

Baptising them in the name of the father. &c.

Therfore teache these thynges to them that professe my name, not onelye in worde,

woorde, but also in lyfe, as I, whatsoeuer I taught, I perfourmed it in dede. Whyles ye be doyng of these thynges, and whiles ye bring mortall menne to heauen, the worlde will ryse agaynst you, lyke as it rose agaynste me. For my spirite agreeth not with the spirite of this worlde, and my doctryne is wholy against the affeccions of them, whiche loue the thynges that be of this world. They will ryse agaynste you with greate tumultes, but there is no cause why ye nede to distruste, though ye be but lowe and abiecte, vnlerned, weake, and fewe. I haue ouercum the world, and ye shall ouercum through my helpe, and by myne example. Ye shall ouercum through my might, and not your owne, whatsoeuer is terrible in this worlde.

The texte. ¶ And loe, I am with you alwaye, untill the ende of the worlde.

And although I shall take vp this body into heauen, because it is so expedient for you, yet I wyll neuer forsake you. For after that I shall ceasse to bee with you in body, than I shall be more effectually with you in my spirite. And I will be with you vnto the worldes ende, but whan the worldes ende shalbe, it profiteth not, nor behoueth not you to know. In the meane season do what is commaunded you, euer ready agaynst that daye. Whiche whansoeuer it shall cum, than ye also your mortalitie layed aparte, shall be wholy with me, felowes of my fathers kyngdome, whiche shall neuer haue ende.

FINIS.